

Norristown Conference



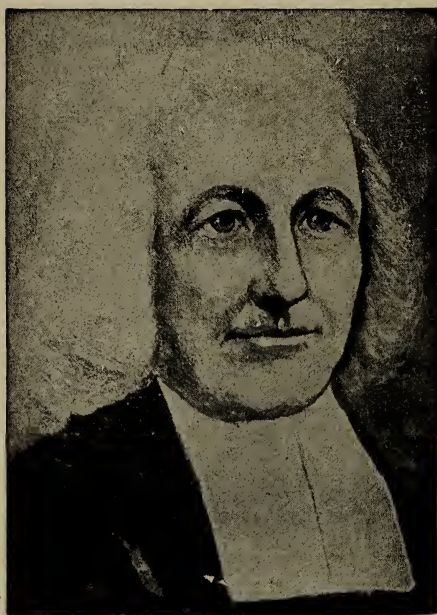


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REV. HENRY MELCHIOR MUHLENBERG, D.D.

1517-1917

JUBILEE VOLUME

NORRISTOWN CONFERENCE

OF THE

Evangelical Lutheran

"

Ministerium of Pennsylvania

and Adjacent States, *Conference*

Norristown.

REFORMATION QUADRI-CENTENNIAL

PUBLISHED BY THE
CONFERENCE

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J. J. KLINE

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INTRODUCTION

THE Eighth Jubilee, or Four Hundredth Anniversary (Quadri-Centennial) of the Reformation is an exalted endeavor appropriately to observe by speech and song, sacrifice and service, the wonderful work of God in behalf of His Son's Kingdom in the world, through the activities of His chosen men of the sixteenth century. The result of which was an open Bible, a full Gospel, religious Liberty, the pure Faith and faithful Pastors, to which the whole world has become heir and the Protestant world the champion. And inasmuch as the Lutheran Church is the first-born of that religious regeneration, to her also belongs the responsibility as well as the blessing of the birthright. The realization of the obligation of this heritage and the appreciation of the value of the preserved data of the Church's earliest history, inspired the Norristown Conference of the Evangelical Lutheran Ministerium of Pennsylvania to trace the fruits of those evangelical gifts in the lives and labors of her people upon her assigned territory in the land of liberty and freedom.

The men selected as collaborators in the work of gathering, compiling and editing, in a concise form, the result of such an historical research, were: Rev. J. J. Kline, Ph.D., Rev. J. L. Becker, D.D., Rev. D. H. Reiter, Rev. N. F. Schmidt, Rev. George A. Kercher, Rev. J. H. Waidelich and Rev. Warren Nickel.

The committee desires to record its appreciation of

the hearty co-operation of all the clerical members of the Conference. To them mainly belongs the credit of whatever virtue or value the historical sketches of their respective congregations may possess, and are responsible for the statement of the facts.

The aim of this work is to recite important facts concerning persons and places; establish dates of epochs and events; recount the activities of the more prominent men who were filled with wisdom and zeal; and record the names of those perchance less prominent, though possibly equally faithful. Being persuaded that the true greatness of events, places and men, whether in influence, position or duration, is only the reflection of the Faith once delivered to the saints, therefore worthy to be chronicled. "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

The reader will notice that some literary forms were strained in order to preserve some of the old well-known names. You will also recognize the same names and the same transactions in a number of the sketches, which exhibits the spirit of unity in the Church of yesterday, which is worthy of fuller emulation in the Church of today. You may also perceive the meagre account of details, which frequently denotes inadequacy of records due to dereliction in duty to posterity; but more generally due to compression and brevity which was the avowed design of the committee.

The committee commends this unpretentious work to that part of the pious public who love to note the halting and faltering footsteps; the falling and rising of

a part of God's people in their struggle through the shadows in the forests of this virgin, American soil.

It is commended to that part of our Church who can be inspired unto greater fidelity in the present and higher aim for the future and greater loyalty to the Church by the faults, weaknesses and indifference of the men of the past as well as by their liberality, steadfastness and devotion.

It is commended to all such who are desirous to record and deliver to the future such influences and forces that are living today for the good of tomorrow.

It is commended to the rising generations, unto whom, we pray, the priceless legacies of the fathers of the Old World and the New alike will be even more precious than to us.

TABLE OF CONTENTS

	Page
INTRODUCTION.....	3
TABLE OF CONTENTS.....	7
LIST OF PORTRAITS.....	9
GENERAL HISTORY.....	11
ORIGINAL CLERICAL LIST.....	20
PRESENT CLERICAL LIST.....	21
OFFICERS OF CONFERENCE.....	22
CONVENTIONS.....	23
PARISH REGISTER.....	24
LOCATION OF CONGREGATIONS.....	25
SYNODICAL MEETINGS.....	26
ALMONT.....	27
APPLEBACHSVILLE.....	31
CENTER SQUARE.....	33
DOYLESTOWN.....	39
DUBLIN.....	43
EAST PIKELAND.....	44
FALCKNER SWAMP.....	52
HATFIELD.....	74
HILLTOWN.....	76
HUBER'S.....	80
INDIANFIELD.....	84
KEELOR'S.....	88
KELLER'S.....	92
LANSDALE.....	96
LIMERICK.....	100
LOWER TINICUM.....	108
NORRISTOWN, GRACE.....	111
NORRISTOWN, TRINITY.....	117
NORTH WALES.....	121
OLD GOSHENHOPPEN.....	127
PENNSBURG.....	131
PERKASIE.....	136
PHOENIXVILLE.....	139

	Page
POTTSTOWN, EMMANUEL.....	142
POTTSTOWN, GRACE.....	153
POTTSTOWN, ST. JAMES.....	158
POTTSTOWN, TRANSFIGURATION.....	163
QUAKERTOWN, ST. JOHN'S.....	170
QUAKERTOWN, TRINITY.....	174
RED HILL.....	179
RICHLANDTOWN.....	185
RIDGE VALLEY.....	192
ROYERSFORD.....	198
SASSAMANSVILLE.....	200
SCHWENKSVILLE.....	205
SELLERSVILLE.....	214
SO. PERKASIE.....	219
SOUDERTON.....	222
SPINNERSTOWN.....	227
SPRING CITY.....	230
STOWE, JOHN THE BAPTIST.....	234
STOWE, ST. PETER'S.....	235
SUMNEYTOWN.....	240
TELFORD.....	244
TOHICKON.....	246
TOWAMENCIN.....	250
TRAPPE.....	255
TRUMBAUERSVILLE.....	275
WEST PIKELAND.....	281
ZION HILL.....	287
WOMEN'S MISSIONARY SOCIETY.....	290
LUTHER LEAGUE.....	300
INDEX.....	309

LIST OF PORTRAITS

	<i>Opposite Page</i>
BECK, CHAS. G.....	38
BECKER, J. L.....	10
BENZE, C. THEO.....	38
BERKEMEYER, FR.....	38
BICKEL, L. J.....	38
DAPP, CHAS. F.....	38
DRACH, GEO.....	38
FEGELY, W. O.....	152
FEGLEY, GEO. S.....	204
FETTER, C. R.....	152
FICHTHORN, A. S.....	204
FITTING, H. W.....	152
FLUCK, WM. A.....	152
FOUST, GEO. D.....	110
FOX, WM. B.....	110
GARDNER, GEO. C.....	204
HAWORTH, F. F.....	152
HELD, C. E.....	152
ISCHINGER, R. H.....	178
JEFFERIS, C. W.....	178
KEIM, C. E.....	178
KEITER, A. CHAS. R.....	178
KEMMERER, WM. B.....	26
KEPNER, D. K.....	110
KERN, R. E.....	178
KISTLER, WM. U.....	178
KLINE, J. J.....	10
KRAMLICH, J. FRED.....	274
KRETSCHMANN, E. T.....	204
KURTZ, I. B.....	274
LAZARUS, GEO. M.....	110
MACINTOSH, ADEN B.....	274
MILLER, HENRY S.....	26
MILLER, N. E.....	274

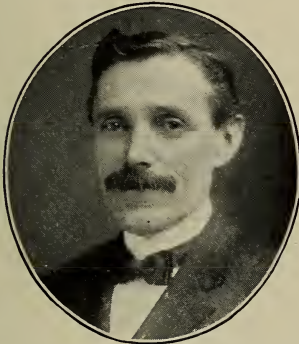
	<i>Opposite Page</i>
MUHLENBERG, H. M.....	<i>Frontispiece</i>
NEFF, JACOB.....	110
NEIMAN, JACOB.....	204
NICKEL, WARREN.....	10
PAULES, H. S.....	274
REITER, D. H.....	10
RITTER, N. Y.....	274
ROELLER, J. Geo.....	26
SAVACOO, J. S.....	286
SCHMIDT, N. F.....	10
SCHMUCKER, B. M.....	110
SENEKER, H. F. J.....	286
SMITH, O. P.....	204
SNYDER, C. C.....	286
TRAFFORD, E. H.....	286
WAAGE, FR.....	26
WAAGE, O. F.....	286
WAIDELICH, J. H.....	10
WALZ, F.....	26
WEDDEL, A. J.....	26
YERGER, N. B.....	286



REV. J. L. BECKER, D.D.



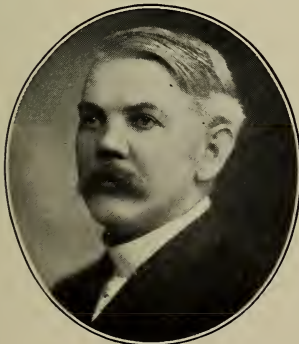
REV. D. H. REITER



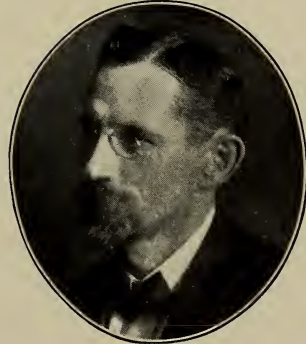
REV. J. J. KLINE, PH.D.



REV. WARREN NICKEL



REV. J. H. WAIDELICH



REV. N. F. SCHMIDT

GENERAL HISTORY OF THE NORRISTOWN CONFERENCE

THE territory occupied by the Norristown Conference of the Ministerium of Pennsylvania and Adjacent States is historic Lutheran ground. While the Conference is of comparatively recent origin, yet we find here not only some of the oldest congregations of our faith in the country, but the very beginning of the efforts made to effect an organization of the scattered Lutherans of our land. Two of our congregations, Augustus Church, Trappe, and New Hanover, united with the Lutheran congregation of Philadelphia in the call extended to the Rev. Henry Melchior Muhlenberg, D.D., in an effort to secure closer relationship with the church of the Fatherland and obtain a line of trustworthy pastors, who should preach the pure Lutheran doctrines.

The church had suffered much from irresponsible, itinerant preachers. Muhlenberg was destined to restore order and his genius for organization was to lay the foundations for future growth and influence. His motto, "Ecclesia Plantanda," shows his missionary zeal and explains his activity in organizing congregations, but perhaps his greatest work was the unifying of the church in doctrine and practice, and the organization of the scattered and struggling congregations with an ecclesiastical body for mutual protection and co-operation, and thus pave the way for the future.

To Muhlenberg, whose life was largely spent at the Trappe, we owe our present church organization and government. The earliest effort along this line on our territory was undoubtedly made long before William Penn received his charter for Pennsylvania from the British Crown.

The Swedish settlers on the Delaware and the Schuylkill established Lutheran churches in this vicinity early in the seventeenth century under the protection and care of the Swedish Lutheran Church. One of these congregations still remains an active organization within our Conference territory. It is the Evangelical Lutheran Christ Church of Upper Merion, at Swedeland, near Norristown, Pa. Its name and charter are still Lutheran, but linguistic and political exigencies have long since placed it into the control of the Protestant Episcopal Church.

The real history of the Lutheran Church in America begins with the great tide of German immigration sweeping into our State shortly after William Penn became proprietor of the colony of Pennsylvania. Almost as soon as the German colonists arrived, in some instances before the year 1700, we find them organizing congregations in the eastern portion of the State.

The congregational organization often was very imperfect or perhaps lacking entirely in the modern sense, the membership small and scattered far and wide, their itinerant preachers often without ordination and authority to preach. Many of the early preachers were mere adventurers, but there were also many men of true worth, education and character among the pioneer pastors, who helped to lay the

foundations for the stronger church life and order that was to follow.

According to early records, the congregation at Falckner Swamp (New Hanover)—an organized congregation—existed there as early as the year 1700. At Augustus Church, Trappe, we have authentic records of pastoral acts performed in the congregation as early as April 8, 1730. Appeals for pastoral care were made to the Swedish pastors and authorities in Europe at an early date. In the year 1733 commissioners were sent from these congregations in Montgomery County to Europe for financial aid.

Before the year 1734 Dr. Ziegenhagen, Lutheran Court Preacher in London, had received letters from these churches, and in turn called the attention of the authorities to the need of more pastors for America. Such calls for pastors went out early and we find much correspondence between the congregations here and the authorities in Europe.

Many years elapsed, however, before definite steps were taken to relieve the situation and until a man was found to accept a call to America.

On September 6, 1741, we find Henry Melchior Muhlenberg, on a visit to Halle, a guest of Dr. Francke. During the course of the conversation he was asked whether he would accept a call to the churches in America. He expressed his willingness to go, if such were the will of God. A formal call from the congregations at New Hanover, Trappe and Philadelphia reached him on May 24, 1742.

Meanwhile many smaller congregations had been organized and were waiting for the means of grace.

Among these congregations now in the Norristown Conference we find the following organized at early dates: Little Zion, Franconia, 1730; Old Goshenhoppen, 1732; St. Paul's, Red Hill, 1739; Zion, East Pike-land, 1743; Peace (Tohickon), Bedminister, 1743; and Keller's, 1751.

Muhlenberg arrived in Philadelphia in the fall of the year 1742. When he began his work, which was immediately after his arrival, he found great confusion in the churches and no little difficulty in establishing his authority, but he soon became master of the situation and firmly established in his pastorate.

His energy was not long confined to his own immediate parish. Appeals for pastoral service soon came from other congregations destitute of the means of grace. This impelled him to send to Halle for help. Soon there was a response and during succeeding years many pastors, school teachers and catechists came to America to serve our scattered people.

The need of organizing pastorates for mutual co-operation was beginning to be felt more and more. In 1748 a meeting was called in Philadelphia, and this resulted in the organization of the United Congregations into a Conference or Synod. The Swedish pastors and those who came from Halle participated. The immediate object was the urgent necessity of ordaining a candidate for the ministry.

The person who was ordained at this first meeting of Synod was John Nicholas Kurtz, a catechist at New Hanover, who was the first one to be ordained by a Lutheran Synod in America. Out of this beginning originated the present Ministerium of Pennsyl-

vania. The influence of the new organization steadily increased, new pastors were admitted and soon there were a number of organized congregations in the rapidly growing communities, applying for pastoral service from the "United Congregations."

The division of the main body into district Conferences shows the rapid development and extent of the territory covered in those days. The first record of a division of Synod into Conferences is in 1783. They are Yorktown (York), Lancaster, Macunshy (Macungie), Philadelphia and New York.

In 1801 the following Conferences were constituted: Philadelphia, Easton, Lancaster, York, Baltimore, Western and Virginia. Owing to distance and lack of communication, some of the outlying Conferences soon assumed Synodical dignity. In 1870 the Ministerium within its present boundaries was divided into five Conferences, designated by numerals. The present Norristown Conference, in connection with the two Philadelphia Conferences, then constituted the First District Conference.

Another division of the Ministerium was made in 1893 and ten Conferences were formed and designated by names instead of numerals. Nine of these are in this country, viz: The Allentown, Danville, Lancaster, Norristown, Philadelphia English, Philadelphia German, Pottsville, Reading and Wilkes-Barre, while the Rajahmundry Conference comprises the pastors and congregations in our foreign mission field in India. The Norristown Conference comprised the counties of Bucks, Montgomery and Chester. Later, in 1913, for the sake of convenience in various ways the south-

ern boundary of the Conference was determined by Synod, through a special committee, as follows: The New York Branch of the Reading Railroad from the Delaware to the intersection of the Reading Railroad with the Trenton Cut-off of the Pennsylvania Railroad, thence along the line of this railway to the eastern boundary of Chester County, the remaining portion of the boundary to continue as originally designated.

The organizing of the Norristown Conference was placed by Synod in the hands of a committee consisting of Revs. D. K. Kepner, Hiram Peters and J. H. Waidelich. The instructions to the committee were to name the date and place for the first meeting. Trinity Church, Lansdale, was selected and on January 2, 1894, at 10 a. m., fifteen clerical and six lay delegates answered roll-call and effected the permanent organization. The Rev. H. Peters preached the opening sermon on the text John 14:9. The members of the committee administered the Communion. The election resulted in the choice of Rev. J. L. Becker, President; Rev. J. H. Waidelich, Secretary, and Rev. D. H. Reiter, Treasurer.

At this initial meeting the Conference gave evidence of interest and activity by recommending the formation of Women's Missionary Societies, Luther Leagues, or young people's organizations, and even arranged for a Sunday-school Convention, which was held in Spring City on October 16, of the same year.

The Bucks, Montgomery and Chester Central Luther League was organized in response to the recommendation of Conference. It is now the largest Dis-

trict League in the State organization, numbering over 2,800 members.

In May of the following year the Women's Missionary Society of the Norristown Conference was launched in the Church of the Transfiguration, Pottstown, with twenty local societies represented.

These agencies have been very active in spreading information and intelligence along various lines of church work.

The Norristown Conference Scholarship Fund for Muhlenberg College has been started and nearly \$500 has already been gathered. When complete this fund will amount to \$1,500, and its proceeds shall be applied to aid worthy young men of the Conference in the preparation for the Gospel ministry.

The Sunday-schools are active and use the Graded Lessons of the General Council, and one-half of the schools enjoy the convenience of separate primary rooms to carry on this very important work; 1,173 teachers and officers have charge of 12,203 scholars in the 49 schools of the Conference.

The per capita contribution of 46½ cents toward benevolence in 1894 amounted to \$5,870, and the minutes of 1916 show a per capita offering of \$1.29 for the same object, or a total of \$24,649, an increase of 300 per cent. during these years.

To the 24 original parishes 11 new ones have been added since the time of the organization of the Conference. Six new congregations have been added to the original list of 44. The confirmed membership of Conference has been increased during this time by 5,222, so that the total membership now is 19,097.

Eight additional pastors have been added to the clerical roll. Twenty-five sons of the Conference have entered the Gospel ministry, and five are in course of preparation at College and Seminary. An approximate half million dollar outlay was made in the building of 16 new churches, ten parsonages, two parish houses, together with improvements to churches and church properties. Ten Union churches and Sunday-schools have been divided; an activity noteworthy of mention in connection with this history. All this evidences progress and expansion in the kingdom of Truth as confessed by the Church of the Reformation.

The Tabor Home, an institution for dependent children, and caring at this time for nearly fifty such wards, is located near Doylestown, on the territory of the Conference. The latest charity within our bounds is the Artman Home, established by the late Enos Artman, a son of one of the congregations of Conference. The Home has secured over 500 acres of land near Sellersville and has begun practical Inner Mission work. The ultimate aim is to establish a Home for Aged Lutherans with an endowment adequate to maintain itself and become a center of Inner Mission activities. These institutions are under the control of the Evangelical Lutheran Church, affording ample opportunity to our charitably inclined people to exercise benevolence.

The church at the Trappe, built the year following Muhlenberg's arrival in America, is still standing and proves a beautiful monument sacred to his memory. This venerable edifice has become a veritable "Mecca"

to Lutherans, especially so on the first Sunday of August, when services are held in this ancient temple of the Lord, the walls of which mark the dividing line between the Patriarch's pulpit and his grave, as well as that of his famous son, Peter. An adequate endowment to maintain the edifice has been secured.

The value and inspiration that comes from large, general gatherings of the members of the Church has long been recognized and encouraged by the Conference. So that at this time there are four such rallying points within its borders, namely: the "Old Trappe Church," in the Perkiomen Valley; "Old Zion's," Chester County, and "Sanatoga Park," near Pottstown, in the Schuylkill Valley, and "Menlo Park," Perkasio, in the North Penn Valley. At the latter place, on the first Saturday in August for the past 15 years, the orphans and aged of the Home at Germantown have been sumptuously entertained by the congregations of that district.

Gratitude to God is a debt we owe for His saving grace. But above all should we earnestly implore Him for His guidance and inspiration, so that this Conference may leave to her sons and daughters as rich a legacy as their fathers and mothers had received. May this brief history inspire our children to continue the spreading of God's Truth, so that His kingdom shall increase and bring joy and peace to present and future generations.

ORIGINAL CLERICAL ROLL OF CONFERENCE

Rev. F. Walz.....	Sellersville
" J. R. Groff.....	Doylestown
" F. Berkemeyer.....	Sellersville
" J. F. Ohl.....	Quakertown
" D. H. Reiter.....	Richland Center
" J. H. Waidelich.....	Sellersville
" R. B. Lynch.....	Dublin
" C. R. Fetter.....	Telford
" J. C. N. Park.....	Centre Square
" J. L. Becker.....	Lansdale
" A. J. Weddel, D.D.....	Norristown
" H. Peters.....	Norristown
" R. D. Roeder.....	Norristown
" E. R. C. Warnake.....	Norristown
" C. W. Jefferis.....	North Wales
" N. E. Miller.....	Phoenixville
" Jacob Neff	Spring City
" J. B. Haigler	Spring City
" J. H. Neiman	Royersford
" D. K. Kepner.....	Pottstown
" O. P. Smith	Pottstown
" I. B. Kurtz	Pottstown
" J. J. Kline	New Hanover
" N. F. Schmidt	Schwenksville
" E. T. Kretschman, Ph.D.	Trappe
" W. B. Fox	Sumneytown
" O. F. Waage	Pennsburg

PRESENT CLERICAL ROLL OF CONFERENCE

Rev. Chas. G. Beck	North Wales
" J. L. Becker, D.D.	Lansdale
" Prof. C. Theo. Benze, D.D.	Mt. Airy, Phila.
" F. Berkemeyer	Sellersville
" L. J. Bickel	Pottstown
" Chas. F. Dapp, Ph.D.	Spring City
" George Drach	Trappe
" W. O. Fegely	Trappe
" C. R. Fetter	Telford
" H. W. Fitting	Quakertown
" W. A. Fluck	Tinicum
" F. F. Haworth	Center Square
" Cyrus E. Held	Summeytown
" R. H. Ischinger	Niantic
" C. W. Jefferis	Doylestown
" C. E. Keim	Spring City
" A. Chas. R. Keiter	Norristown
" Rufus E. Kern	Quakertown
" W. U. Kistler	Pennsburg
" J. J. Kline, Ph.D.	Pottstown
" J. Fred. Kramlich	Royersford
" I. B. Kurtz, D.D.	Pottstown
" A. B. MacIntosh	Norristown
" N. E. Miller	Phoenixville
" Warren Nickel	Souderton
" H. S. Paules	Perkasie
" D. H. Reiter	Quakertown
" Norman Y. Ritter	Perkasie
" J. S. Savacool	Pottstown
" N. F. Schmidt	Schwenksville
" H. F. J. Seneker	Pottstown
" C. C. Snyder	Fricks
" E. H. Trafford	Kimberton
" O. F. Waage	Pennsburg
" J. H. Waidelich	Sellersville
" N. B. Yerger	Quakertown

OFFICERS OF CONFERENCE

PRESIDENTS

Rev.	J. L. Becker, D.D.	.....1894
"	O. P. Smith, D.D.	.....'94-'95
"	R. D. Roeder	.....'95-'96
"	D. H. Reiter	.....'96-'98
"	J. H. Waidelich	.....'98-'00
"	N. F. Schmidt	.....'00-'02
"	J. J. Kline, Ph.D.	.....'02-'04
"	P. A. Laury	.....'04-'06
"	I. B. Kurtz, D.D.	.....'06-'08
"	N. E. Miller	.....'08-'10
"	C. C. Snyder	.....'10-'12
"	W. O. Fegely	.....'12-'14
"	Warren Nickel	.....'14-'16
"	J. F. Kramlich	.....'16

SECRETARIES

Rev.	J. H. Waidelich	.....'94-'96
"	C. W. Jefferis	.....'96-'98
"	R. B. Lynch	.....'98-'00
"	L. J. Bickel	.....'00-'02
"	Warren Nickel	.....'02-'04
"	N. E. Miller	.....'04-'06
"	A. C. Schenk	.....'06-'08
"	J. F. Kramlich	.....'08-'10
"	F. M. Urich	.....'10-'12
"	N. Y. Ritter	.....'12-'14
"	Melvin Kurtz	.....'14-'15
"	W. U. Kistler	.....'15-'16
"	C. G. Beck	.....'16

TREASURERS

Rev.	D. H. Reiter	.....1894-1896
"	O. F. Waage	.....1896-1906
"	D. H. Reiter	.....1906

CONFERENCE MEETINGS

1894	{ Lansdale (Special) Quakertown (Trinity) Royersford	1906	{ North Wales Hilltown
1895	{ Norristown (Grace) Perkasie	1907	{ East Pikeland Sellersville
1896	{ North Wales Falckner Swamp	1908	{ Quakertown (St. John's) Phoenixville
1897	{ Doylestown Phoenixville	1909	{ Telford Tinicum
1898	{ Trumbauersville So. Perkasie	1910	{ Dublin Red Hill
1899	{ Norristown (Trinity) Red Hill	1911	{ Quakertown (Trinity) Doylestown
1900	{ Emmanuel's (Franconia Twp.) Spring City	1912	{ Sassamansville Ridge Valley
1901	{ Pottstown (Emmanuel) Quakertown (Trinity)	1913	{ Norristown (Grace) Special Kulpsville So. Perkasie
1902	{ Schwenksville Norristown (Grace)	1914	{ Richlandtown Falckner Swamp
1903	{ Royersford Keller's	1915	{ Pennsburg Telford
1904	{ Trappe Pottstown (St. James')	1916	{ Pottstown (Emmanuel) Old Goshenhoppen
1905	{ Souderton Norristown (Trinity)		

PARISH REGISTER

CONGREGATIONS	PASTOR	Sun. Sch'l		
		Con- fir'd M. m.	Offi's and Tea.	Sch'l- ars
CENTER SQUARE: St. John's.....	F. F. Haworth	102	10	53
DOYLESTOWN: St. Paul's.....	Chas. W. Jefferis ...	293	20	180
FALCKNER SWAMP:				
Grace, Pottstown.....	J. J. Kline, Ph.D. ...	296	36	452
New Hanover.....	".....	448	15	171
HILLTOWN:				
St. Peter's, Hilltown.....	Howard S. Paules ...	302	24	163
St. Andrew's, S. Perkasia.....	".....	242	28	191
Grace, Hatfield.....	".....	86	20	82
KELLER'S:				
St. Matthew's, Bedminster Twp.....	R. E. Kern	505	10	135
St. Paul's, Applebachsville.....	".....	93	6	40
Zion, Zion Hill.....	".....	185	7	96
LANSDALE:				
Christ, Towamencin.....	J. L. Becker, D.D. ...	358	20	117
Trinity, Lansdale.....	".....	367	33	300
LOWER TINICUM:				
Christ, Lower Tincum Twp.....	Wm. Albert Fluck ...	344	20	150
St. Luke's, Dublin.....	".....	303	24	200
NORRISTOWN:				
Grace.....	A. C. R. Keiter	518	41	524
Trinity.....	Aden B. MacIntosh	739	39	766
NORTH WALES: St. Peter's.....	Charles G. Beck ...	415	24	185
OLD GOSHENHOPPEN:				
Peace, Bed. Twp. Bucks Co.....	C. R. Fetter	340	10	200
Old Goshenhoppen, U. Sal. Mont. Co.	".....	270	10	125
Little Zion, Franconia Twp., Mont. Co.	".....	200	8	75
St. Paul's, Telford.....	".....	150	12	170
PENNSBURG:				
St. Mark's, Pennsburg.....	William U. Kistler ...	498	25	405
St. John's, Spinnerstown.....	".....	496	20	256
PERKASIE: Trinity.....	Norman Y. Ritter ...	796	57	708
PHOENIXVILLE: St. John's.....	N. E. Miller	485	26	300
POTTSTOWN:				
Emmanuel's.....	I. B. Kurtz, D.D. ...	1441	65	1053
St. James'.....	Jacob Savacool ...	260	22	237
St. Peter's, Stowe.....	".....	247	29	267
John the Baptist.....	Vacant	17	.....	.....
Transfiguration.....	H. F. J. Senecker ...	524	48	296
QUAKERTOWN:				
St. John's.....	H. W. Fitting	690	41	362
Trinity.....	N. B. Yerger	387	30	390
RED HILL: St. Paul's.....	O. F. Waage	973	50	475
RICHLANDTOWN:				
St. John's, Richlandtown.....	D. Henry Reiter ...	403	10	175
Christ, Trumbauersville.....	".....	313	10	150
RIDGE:				
Jerusalem, Almont.....	Vacant	244	12	93
St. John's, W. Rockhill Twp.....	".....	390	18	138
ROYERSFORD: Grace.....	J. Fred Kramlich ...	383	31	285
SASSAMANSVILLE-NIANTIC:				
Christ, Niantic.....	R. H. Ischinger ...	334	12	152
St. Paul's, Sassamansville.....	".....	350	17	103
SCHWENKSVILLE:				
Jerusalem, Schwenksville.....	N. F. Schmidt	390	15	175
St. James', Limerick.....	".....	230	12	125
SELLERSVILLE:				
St. Michael's, Sellersville.....	J. H. Waidelich ...	577	39	456
SOUDERTON: Emmanuel.....	Warren Nickel	474	32	445
SPRING CITY:				
Spring City, Lutheran.....	C. E. Keim	290	24	289
Zion's, E. Pikeland Twp.....	C. F. Dapp, Ph.D. ...	214	20	220
SUMNEYTOWN:				
St. John's, Sumneytown.....	Cyrus E. Held	425	27	149
St. Luke's, Frederick Twp. Mont. Co.	".....	293	34	128
TRAPPE: Augustus.....	W. O. Fegely	312	18	131
WEST PIKELAND: St. Peter's.....	E. H. Trafford	105	12	50

ORGANIZATION AND LOCATION

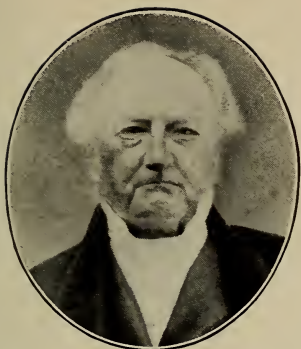
Organized	Location
Falckner Swamp.....1700.....	New Hanover, Montg. Co., Pa.
Indianfield.....1730.....	Franconia Twp., Mont. Co., Pa.
Old Goshenhoppen.....1732.....	Upper Salford Twp., Montg. Co., Pa.
Trappe.....1733.....	Trappe, Montg. Co., Pa.
Red Hill.....1739.....	Red Hill, Montg. Co., Pa.
East Pikeland.....1743.....	East Pikeland Twp., Chester Co., Pa.
Tohickon.....1743.....	Bedminster Twp., Bucks Co., Pa.
Kellers.....1751.....	Bedminster Twp., Bucks Co., Pa.
Spinnerstown.....1763.....	Spinnerstown, Bucks Co., Pa.
Pottstown—Emmanuel ..1765.....	Pottstown, Montg. Co., Pa.
Trumbauersville.....1768.....	Trumbauersville, Bucks Co., Pa.
Center Square.....1769.....	Center Square, Montg. Co., Pa.
Lower Tinicum.....1769.....	Tinicum, Bucks Co., Pa.
North Wales.....1776.....	North Wales, Montg. Co., Pa.
Hilltown.....1804.....	Hilltown Twp., Bucks Co., Pa.
Richlandtown.....1808.....	Richlandtown, Bucks Co., Pa.
Limerick.....1817.....	Limerick, Montg. Co., Pa.
Almont.....1826.....	Almont, Bucks Co., Pa.
Towamencin.....1833.....	Towamencin Twp., Montg. Co., Pa.
Keelors.....1835.....	Frederick Twp., Montg. Co., Pa.
Schwenksville.....1835.....	Schwenksville, Montg. Co., Pa.
Niantic.....1836.....	Niantic, Montg. Co., Pa.
Sassamansville.....1837.....	Sassamansville, Montg. Co., Pa.
Zion Hill.....1840.....	Springfield Twp., Bucks Co., Pa.
West Pikeland.....1841.....	West Pikeland, Chester Co., Pa.
Norristown—Trinity....1849.....	Norristown, Montg. Co., Pa.
Ridge Valley.....1854.....	West Rockhill Twp., Bucks Co., Pa.
Applebachsville.....1855.....	Haycock Twp., Bucks Co., Pa.
Pennsburg.....1855.....	Pennsburg, Montg. Co., Pa.
Sumneytown.....1858.....	Sumneytown, Montg. Co., Pa.
Souderton.....1859.....	Souderton, Montg. Co., Pa.
Potts'n—Transfiguration.1859.....	Pottstown, Montg. Co., Pa.
Doylestown.....1861.....	Doylestown, Bucks Co., Pa.
So. Perkasio.....1867.....	So. Perkasio, Bucks Co., Pa.
Quakertown—St. John's. 1867.....	Quakertown, Bucks Co., Pa.
Dublin.....1869.....	Dublin, Bucks Co., Pa.
Sellersville.....1870.....	Sellersville, Bucks Co., Pa.
Spring City.....1872.....	Spring City, Chester Co., Pa.
Phoenixville.....1873.....	Phoenixville, Chester Co., Pa.
Lansdale.....1882.....	Lansdale, Montg. Co., Pa.
Norristown—Grace.....1885.....	Norristown, Montg. Co., Pa.
Royersford.....1890.....	Royersford, Montg. Co., Pa.
Quakertown—Trinity....1891.....	Quakertown, Bucks Co., Pa.
Perkasie.....1892.....	Perkasie, Bucks Co., Pa.
Pottstown—Grace.....1896.....	Pottstown, Montg. Co., Pa.
Pottstown—St. James'...1896.....	Pottstown, Montg., Co. Pa.
Stowe.....1893.....	Stowe, Montg. Co., Pa.
Hatfield.....1904.....	Hatfield, Montg. Co., Pa.
Telford.....1906.....	Telford, Montg. Co., Pa.
John the Baptist.....1910.....	Stowe, Montg. Co., Pa.

SYNODICAL MEETINGS

Providence, Trappe	June 17-18	1750
New Hanover	June 16-17	1754
New Providence	October 19-20	1760
New Hanover	November 6	1768
New Hanover	May 25, ff.....	1777
New Hanover	October 4, ff.....	1778
New Providence	October 4	1780
New Hanover	June 19-22	1791
Pottstown	June 2, ff.....	1833
Pottstown	June 2, ff.....	1844
Pottstown	May 22-26	1864
Pottstown	June 8-12	1873
Norristown	May 23-28	1875
Pottstown	June 9-15	1881
Norristown	May 17-23	1883
Norristown	June 13-18	1889
Pottstown	May 21-26	1891

GENERAL COUNCIL MEETING

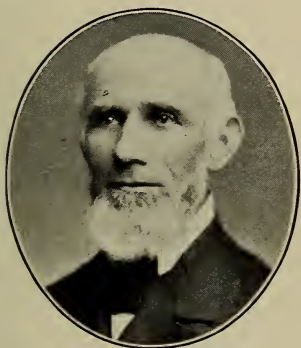
Norristown	October 8-13	1903
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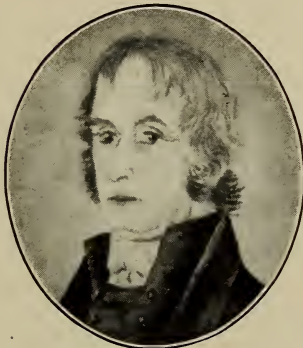
REV. FREDERICK WAAGE



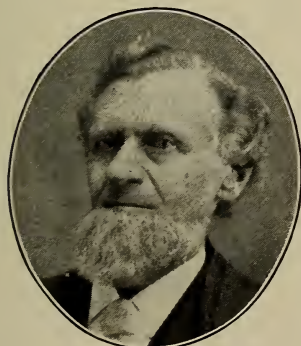
REV. HENRY S. MILLER



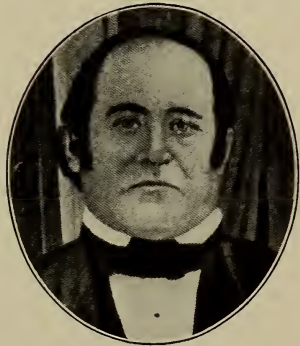
REV. F. WALZ, D.D.



REV. GEORGE ROELLER



REV. A. J. WEDDEL, D.D.



REV. WM. B. KAEMMERER

JERUSALEM, (RIDGE ROAD) ALMONT

THE first corner-stone bears the date 1826, and this is the only reliable historical date extant, and what is written till 1859 is chiefly traditional. The source of this tradition is such as to make it nearly history. Some of it is traced to Mrs. Watts, who lived to be 103 years old, and through her we received some of this matter. No records are in evidence, and hence the sad feature which faces one at this juncture. Either through neglect, indifference or ignorance we fail to have records reliable for history.

It appears, as is plausible, that a school-house was located at this place where the present church building stands, and this was used for services at times. These were conducted by neighboring pastors of various denominations. On the Lutheran side was the Rev. J. G. Roeller, of Indianfield, Goshenhoppen and Tohickon congregations. It seems that a private burial ground was here also, and both the school building and burial place were used by the congregation.

Tradition has it that Indians are buried on this spot. Here our forefathers cared for the secular and religious instruction of the youth and this was carried on by the Lutheran, Reformed and Mennonites, who in 1826 purchased land upon which to erect a church building. These three denominations conducted services at regular periods until a release from the Mennonite Bishop was secured by the Rev. Berkeymeyer in 1885. Few of this faith were living in the

community, and hence in the building of the present church the joint property rights were confined to the Lutheran and Reformed congregations.

The Rev. Frederick Waage is said to have preached under the expanding oak-tree still standing. Rev. William Kemmerer, pastor of Richlandtown parish, served this congregation as the regular pastor until September, 1859, when the Rev. F. Berkemeyer became the pastor, the health of Pastor Kemmerer failing him.

From this time we have records faithfully kept. He served these people for a quarter of a century, when he retired to confine his labors to fewer congregations, so as to do more efficient work. During his pastorate he was most active in every branch of church interests. He instilled the missionary spirit among the people and was using his talents in securing separate church buildings for separate congregations. This was the beginning of relegating the Union church to the historical past. In his pastorate the present church building was erected to displace the old stone building, which had a gallery on three sides. Excluding the old materials and labor the structure cost no less than \$4,000.

After his resignation, Easter Monday, April 6, 1885, the congregation had no parish connection and was supplied temporarily by the Rev. Adolph F. Walz for one year, when he accepted a call to Troy, N. Y. It continued a supply congregation till 1887, when the Rev. P. P. Wisser took charge of it in connection with a mission congregation in Allentown. With the attention that he could and did give these



JERUSALEM, ALMONT

people the congregation prospered. His health soon began to fail him. He preached his last sermon on August 2, 1891, when he left at the advice of his physician to spend some days at Forrest, the home of his parents, in Lehigh County. On the 29th of the same month he "fell asleep in Jesus." Pastor Waidelich, who had supplied during the illness of Pastor Wisser, continued as supply.

During his pastorate of eight years the congregation was chartered and made the recipient of a residuary legacy amounting to nearly \$6,000.

While supplying these people the pastor organized a new congregation at Perkasio, known as Trinity Church. After the new congregation had prospered and become able to unite with Jerusalem congregation and form a separate parish and support a pastor, it was so recommended by Rev. Waidelich and endorsed by the Norristown Conference, in the fall of 1898.

This new Perkasio Parish called the Rev. P. A. Laury in the fall of 1899, and on November 12th he was installed in Trinity Church, Perkasio, by Pastors Bieber and Waidelich.

To satisfy Trinity Church, Perkasio, which demanded more services to comply with the growing needs of a town church, Jerusalem congregation resolved, in June, 1907, that after October the congregation be a supply congregation, with Pastor Laury as the supply pastor.

During his pastorate the church building was remodeled and beautified inside and outside, the clerical robe introduced and the congregation increased and

strengthened. He served this congregation from November 12, 1899, to October, 1914, when he accepted a call to the presidency of Waterloo Seminary, Canada. This supply church was now placed in charge of the Conference president, Rev. Warren Nickel, of Souderton.

At the recommendation of Conference, based on an action of St. Michael's, Sellersville, to become self-sustaining, leaving St. John's, of Ridge Valley, vacant, this latter united with Jerusalem in the formation of a separate parish called the "Ridge" Parish. This action was consummated in September, 1916. This newly formed parish is vacant and expects to elect a pastor in the near future. This bids fair to become a very excellent field, with a splendid people and good prospects for an inner development that will make a desirable rural parish.

Here is a history of well-nigh one hundred years of activity. The origin of the congregation can be traced to the necessity for religious services in the community, the congregations to which the members belonged being far off and most inconvenient. They then did missionary work, and may the Lord of the Harvest move the hearts of these people to continue in the spirit of their forefathers.

ST. PAUL'S, APPLEBACHSVILLE

ST. PAUL'S Church is located in the town of Applebachsville, Haycock Township, Bucks County, Pa. It is situated along the old Bethlehem road, one of the main roads from Bethlehem to Philadelphia. The church was built in the year 1855, and the cornerstone laid on Whitsunday, May 27 of the same year. The church has been a Union church from its very beginning, according to the "Proclamation issued at the laying of the cornerstone." In it the church is called the "German Evangelical Lutheran and Reformed and Mennonist Church." The Mennonite branch has, however, long since relinquished all rights and there is no record that they ever held regular services in the church. The men who served on the building committee were the following: Paul Applebach, Joseph Mann, William Applebach, John Sames and Jared Apple.

The aforementioned "Proclamation," which is the only record extant of the founding of the church, contains some items of interest, a few of which we wish to note. The first is the ardent defence that is made for the faith upon which the church is founded, as stated in the following: "If in after years generations should rise who will forget our Saviour, despise the Word of the Lord, or the Holy Sacraments, and not suffer this holy doctrine to be preached, we hereby call Heaven to witness, that we are innocent of all such desecration and have no sympathy with them." The other item is the Article which designates what ministers are permitted in its pulpit, and which gives

an indication of the conditions that were prevalent at the time when the church was founded. It reads as follows: "The Board of Deacons, or a majority thereof, shall have the privilege to permit visiting ministers to preach or hold funeral sermons in the English or German language, if applied for by a member of the congregation, provided he be a Christian minister of the gospel and of a good and virtuous character, *except* Methodist preachers, to whom no permission under any circumstances shall be granted."

The name of the Lutheran congregation worshipping in this church was originally "The Evangelical Lutheran Congregation of Applebachsville," but later it was changed to "St. Paul's Evangelical Lutheran Congregation." The congregation was organized before or shortly after the building of the church in 1855. It was originally a part of the "Springfield Parish," which parish was then a part of the Ministerium of Pennsylvania. Since 1863 the congregation has, however, been a part of "Keller's Parish." No records of any historical value were kept of the congregation until 1874, when Rev. J. F. Ohl became pastor. He kept a complete record of all pastoral acts. In the year 1900, while Rev. Warren Nickel served as pastor, the church was renovated at a cost of \$1,800, and was re-dedicated in September of the same year. Within the last year, 1916, a new roof was placed on the church at a cost of \$500, and plans have been made to thoroughly renovate the interior of the church.

Rev. C. P. Miller organized the congregation in 1855 and served as its first pastor. There is no rec-



ST. PAUL'S, APPLEBACHSVILLE

ord as to when he relinquishd the work. Rev. Leonard Groh is the next pastor of whom there is any record. He served from 1863 to 1864. His successors, and when they served, are as follows: Rev. R. B. Kistler, from 1865 to 1870; Rev. George M. Lazarus, from 1870 to 1874; Rev. J. F. Ohl, from 1874 to 1893; Rev. G. C. Gardner, from 1893 to 1895; Rev. Warren Nickel, a son of the congregation, from 1896 to 1908; Rev. Norman Y. Ritter, from 1909 to January 1, 1915. The present pastor, Rev. Rufus E. Kern, began his pastorate on March 1, 1916.

ST. JOHN'S, CENTER SQUARE

IN the year 1768 St. Michael's, in Germantown, was without a pastor. An appeal was sent to Halle, Germany, for a preacher to fill the vacancy. After a careful consideration of the candidates for the office, the choice rested upon one, Johann Friederick Schmidt. On July 23, 1768, he left Halle. After spending a few months in London, England, he sailed for America. He landed at Philadelphia, April 2, 1769. Seven days later he preached his first sermon in America at the Academy on Fourth street. The following Sunday morning he preached at St. Michael's Church.

Notwithstanding a liberal university education, Pastor Schmidt was imbued, to an unusual degree, with the spiritual graces of the holy office of the ministry. During the first year of his ministry in America he organized "The Evangelical Lutheran Congre-

gation of St. John's Church, in Whitpain Township, in the Province of Pennsylvania." St. Johns' came under the control of St. Michael's, in Germantown. Pastor Schmidt preached "alternately on the Sabbath noon at Whitepain, 11½ miles distant" from Philadelphia, i. e., from St. Michael's, in Philadelphia.

During the first three years of its life St. John's congregation held services in private houses. Its first home was built in 1771 and stood till replaced by the present structure in 1834. The church is situated on the Skippack turnpike, about one mile above the village of Centre Square, Pa. It stands upon an elevated spot overlooking the surrounding country for miles in every direction. The deed for the property, containing one acre, was given on the 26th of June, 1773. The church records, dating from 1773, show the names of forty-eight members at that time. The sacrament of baptism was first administered November 21, 1773. The first confirmation class recorded was April 17, 1775, when twenty-one persons were received into the full communion of the Church. February 19, 1788, is the first record of a marriage. The first funeral recorded was July 15, 1794.

The years in which Pastor Schmidt began his ministry were eventful ones in the history of the Colonies. They were on the verge of the Revolution. Party spirit ran high. Pastor Schmidt espoused the cause of the Colonies. He wrote in a newspaper for the people "against their oppressors, the British." So zealous was he in defense of the rights of the people that, on the approach of the enemy, the British, to Philadelphia, he was obliged to leave Germantown.

With his family he retired to New Goshenhoppen. During his enforced retirement there he devoted most of his time and energy to St. John's, Center Square. "After the battle of Germantown, when Washington was obliged to retreat and was pursued by the British to within three miles of 'Church Hill,' where St. John's stood, Pastor Schmidt gave further proof of his loyalty to the Colonies by throwing open the doors of his church to receive the sick and wounded, and by ministering Christian consolation to the dying." Many of the soldiers of the Revolution, who died from wounds or sickness after the battle of Germantown, lie buried in the cemetery back of the church, with no stone to mark their final resting place.

Pastor Schmidt was called to the assistance of his friend, the Rev. J. C. H. Helmuth, D.D. The Rev. Anthony Hecht filled the vacancy left by Pastor Schmidt. He was a very learned and cultured man. A log hut, near the center of the present borough of North Wales, was his home during his pastorate, which began in 1786 and ended 1792. Pastor Hecht was succeeded by the Rev. Jacob Van Buskirk. He was prepared for the ministry by Muhlenberg and held the pastorate of St. John's from 1793 to 1796.

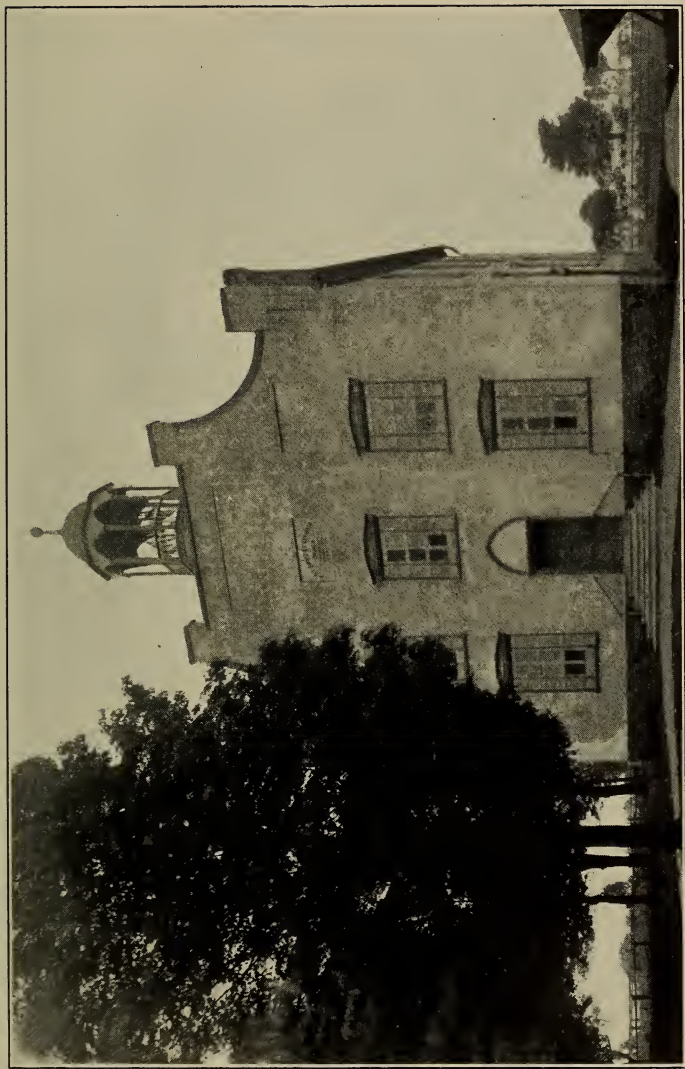
During a short vacancy Rev. Schaeffer supplied St. John's. The Rev. Henry Geisenhainer came about 1797. He was licensed to preach in that year at the request of North Wales and Upper Dublin Churches. During his pastorate at St. John's the old organ was built. It was dedicated on the 8th of September, 1799. The instrument, costing \$525.88½,

was paid for by contributions. The Rev. Charles Wildbahn, D.D., filled the pulpit after Pastor Geissenhainer, but died a few months after he was installed.

A vacancy existed for about six years, when the pulpit was supplied by Solomon and David Schaeffer, students of theology and assistants to their father, then pastor of St. Michael's, in Germantown. In 1806 the Rev. J. C. Rebanach took charge and remained until 1810, when he was followed by the Rev. John Wiand. Upper Dublin separated from St. John's (Whitpain) and St. Peter's (North Wales), at the beginning of Pastor Wiand's pastorate. He resigned in 1826 and the Rev. George Heilig was elected to the pastorate. The old church structure was replaced by the present building. The cornerstone was laid May 19, 1834, at which time the collection totaled \$66.02. One foundation stone bears in crude chiseling the date 1776, which shows that some of the old material was used in the new building. The building is of stone, coated with plaster, and surmounted with a bell-fry. "St. John's of today, with its battlemented front and back, its latticed windows upstairs and down, its side and singing galleries, its high-backed, narrow pews, and its century-old pulpit furniture well deserves the name historic."

The building was consecrated January 1, 1835, at which service the collection amounted to \$526.11½. In 1843 Pastor Heilig accepted a call elsewhere.

The next pastor was the Rev. Jacob Medtart. The English language now supplanted the German simply because Pastor Medtart was unable to preach in German. He resigned in 1855. The Rev. John Hassler



ST. JOHN'S, CENTER SQUARE

assumed charge October 1, 1855. From 1862 to 1868 the Rev. P. M. Rightmyer served the parish. In June, 1868, the Rev. E. L. Reed preached his first sermon. He had served but one year when St. Peter's, at North Wales, offered to support a pastor independently of St. John's, Center Square. They agreed to separate and Pastor Reed went to North Wales.

The Rev. Henry M. Bickel, D.D., supplied St. John's from July 11, 1869, until March 1, 1870, when he became the regular pastor. The "Old Parsonage" was bought at this time. At the Holy Communion service July 25, 1869, the Rev. Bickel wore, for the first time in this church the clerical (black silk) robe and bands." He resigned and went to Philadelphia in 1875. The Rev. D. Levin Coleman was installed December 12, 1875, and remained until February, 1881. October 24, 1881, the Rev. Harry B. Strodach was elected pastor. He preached his farewell sermon July 1, 1883. The Rev. D. Levin Coleman accepted a second call to St. John's and stayed from 1884 until April 8, 1888.

On June 18, 1889, the Rev. J. C. N. Park began his pastorate. During his term of office a new organ was dedicated. He left February 18, 1894. A call was extended to the Rev. C. C. Snyder March 15, 1894, and he accepted. The "Silver Jubilee," commemorating the one hundred and twenty-fifth anniversary of the founding of St. John's congregation, was held September 5, 1894. It was marked by special appropriate services. At the morning service a history of the church was read, which history forms the material basis and nucleus of

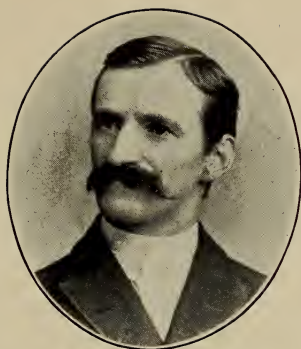
this account. It was prepared by Miss Clara Beck. Under Pastor Snyder's faithful care the membership steadily increased and the sphere of the influence of the church enlarged. Pastor Snyder's last service at St. John's was conducted November 22, 1903.

The Rev. Jer. H. Ritter assumed the office of pastor at St. John's June 1, 1904. The following summer he re-introduced the clerical robe after thirty years of disuse. He severed his pastoral relations June 30, 1911. The next pastor was the Rev. Theodore Hoffmeister. He filled the office from November 12, 1911, till October 31, 1915. After a vacancy of eight months the Rev. Frederick F. Haworth assumed charge July 1, 1916.

Although the records of many years are missing, the remaining ones show that: 1,160 children have been baptized; 975 persons have taken the vow of confirmation; 466 couples have been united in holy wedlock; the pastors have officiated at 536 funerals, and the Lord's Supper has been celebrated 280 times. One of the most treasured relics, used through more than a century of its history, is a pewter communion service, the chalice of which is dented from much handling. The wafer plates are thin and bear on the reverse side this inscription in faint characters: "Queen Church, London."



REV. CHAS. G. BECK



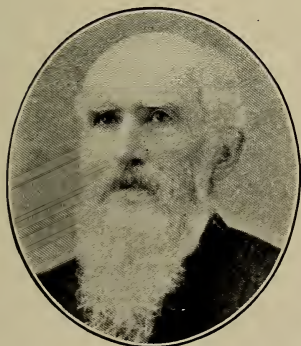
REV. L. J. BICKEL



PROF. C. THEO. BENZE, D.D.



REV. C. F. DAPP, PH.D.



REV. F. BERKEMEYER



REV. GEORGE DRACH

ST. PAUL'S, DOYLESTOWN

THE beginning of Lutheranism in Doylestown, Pa., dates back to the year 1859, when the Rev. F. Berkemeyer came to Bucks County, as the pastor of the Hilltown congregation. With the zeal of a true missionary pastor, he soon began to look up the scattered Lutherans in other communities, and Doylestown was one of the first places which claimed his attention. His efforts met with immediate success, and soon the little band of Lutherans, mostly Germans, which he had organized into a congregation, began considering plans for the erection of a house of worship. The exact date of the founding of the congregation, however, is unknown, although it is commonly believed to have taken place in the year 1861. The purpose at first was to erect a union church; but the Lutherans finding that the Reformed people had contributed such a paltry sum towards the enterprise, resolved to build an exclusively Lutheran church.

This purpose, however, was not reached without many trials and troubles for the young organization. Lack of funds sorely hindered the progress of the work on the building, which fell into the hands of the sheriff, who sold it for \$2,600. Morgan Rufe, then an active and deeply interested member of the church, purchased the property, and held it until the congregation was again able to assume the risk. The completed building was consecrated to the service of Almighty God March 4, 1877, during the pastorate of the Rev. J. H. Fritz, who had also introduced the full

liturgical service as prepared and recommended by the Ministerium of Pennsylvania, and brought about many other changes which worked for the advancement of the congregation. Rev. Fritz was succeeded by the Rev. A. R. Horne, who though never regularly elected as pastor, served the congregation for a period of seven years, coming from Allentown every other week, and supplying the people with the Bread of Life. The Rev. D. L. Coleman was the next regular pastor, during whose pastorate a fine tower containing a church bell was added to the front of the building, the addition costing \$1,400, and the language in which the services were conducted was so changed that now more services were held in the English language than in German. In 1891 the Rev. J. R. Groff was regularly called as pastor, and continued his labors for ten years. He was instrumental in bringing about a fine addition to the building, comprising the present commodious and churchly chancel, organ chamber and vestry, not only having planned and designed the work architecturally, but also having done with his own hands much of the actual work in its construction. A beautiful Tiffany triplicate stained glass window valued at \$600 was placed in the rear of this addition above the altar, by the Ladies' Aid Society of the church.

When Rev. Mr. Groff resigned in 1901, to accept a call to the Lykens Valley charge, the Rev. S. A. B. Stopp, who had just graduated from the Mount Airy Seminary, was called to the pastorate, and continued the work until February 18, 1906. During his time the progress of the congregation was marked, both



ST. PAUL'S, DOYLESTOWN

numerically and financially, and he as pastor introduced and wore the clerical robe in the pulpit for the first time.

The present pastor, the Rev. Charles W. Jefferis, has had charge of the field since May 1, 1906, and working with him, the congregation has forged ahead along all lines. August 2, 1908, marked the re-consecration of the auditorium, after having been thoroughly renovated and decorated at an expense of \$500. Nine new memorial stained glass windows have been placed in the church. The old weather-vane which had done duty on the tower for twenty-four years has been replaced by a handsome new copper cross, Celtic in design and measuring seven feet in height. New pews and choir stalls, a new maple floor and Brussels carpet are also among the interior improvements. The duplex envelope system is used in full for the raising of the finances of the congregation. The Graded System of lessons furnished by the General Council is used in the Sunday-school.

The golden jubilee of the founding of the church was appropriately celebrated by the congregation September 3-6, 1911. The anniversary sermon was delivered by the Rev. Jacob Fry, D.D., LL.D., of the Theological Seminary at Mount Airy, who preached on Zech. 4:2. The pastor, the Rev. C. W. Jefferis, read an extended historical sketch, covering the years from 1861 to 1911. The pastor loci was assisted at the other services of the celebration by various brethren from the Norristown Conference.

As a fitting memorial of its fifty years' history, and in gratitude to God for the blessings of the past, the

congregation installed a beautifully toned pipe organ, at a cost of \$2,000. The instrument, entirely free from debt, was consecrated on September 3rd with appropriate ceremonies, by the pastor, in connection with the morning service. And the whole celebration of the fiftieth anniversary was an unqualified success and reflected credit upon the enterprise of pastor and people.

The present enrollment of the congregation totals more than 300 members, over 200 of whom have been admitted during the present pastorate.

The pastors who have served this congregation and the dates of their pastorates, as given in the records of the church, are as follows: 1860-1873, Revs. F. Berkemeyer, George Heilig, R. M. Jacoby, George Miller Lazarus, M. K. Bühler, C. F. Welden; 1873-1874, Rev. R. S. Wagner; 1874-1878, Rev. J. H. Fritz; 1879-1885, Rev. A. R. Horne; 1885-1887, Rev. E. L. Miller; 1888-1890, Rev. D. L. Coleman; 1891-1901, Rev. J. R. Groff; 1901-1906, Rev. S. A. Bridges Stopp; 1906-, Rev. Charles W. Jefferis, the present pastor.



ST. LUKE'S, DUBLIN

ST. LUKE'S, DUBLIN

ST. LUKE'S Evangelical Lutheran Church, situated half way between Doylestown and Souder-ton, was officially organized in 1869, when their first building, built conjointly with the Reformed on the present site, was dedicated. The real beginning of the congregation took place a few years prior to the organization, however, when neighboring pastors, among whom were Revs. F. Walz and F. Berke-meyer, held services for the Lutherans of the community in a school-house a little below Dublin. The first pastor was the Rev. M. K. Bühler, who served this congregation in connection with Doylestown. He was succeeded by Rev. R. S. Wagner, who served until 1874, when Rev. J. H. Fritz became pastor and remained until 1877. After the removal of Rev. Fritz in 1877 the congregation was without a regular pas-tor until 1884, and during most of this time Rev. Dr. A. R. Horne was the regular supply.

In 1884 this congregation and Christ's, Tinicum, were constituted a parish and the Rev. J. W. Mayne became pastor. He was followed in 1888 by Rev. R. B. Lynch. It was during this pastorate that the pres-ent house of worship was built conjointly with the Reformed. Rev. Lynch served until 1903, and was succeeded by Rev. C. C. Snyder, who labored here until 1912. On January 1, 1913, the present pastor, Rev. W. A. Fluck, took up his labors in this field.

A Women's Missionary Society was organized in 1894 and is still one of the active organizations of the church.

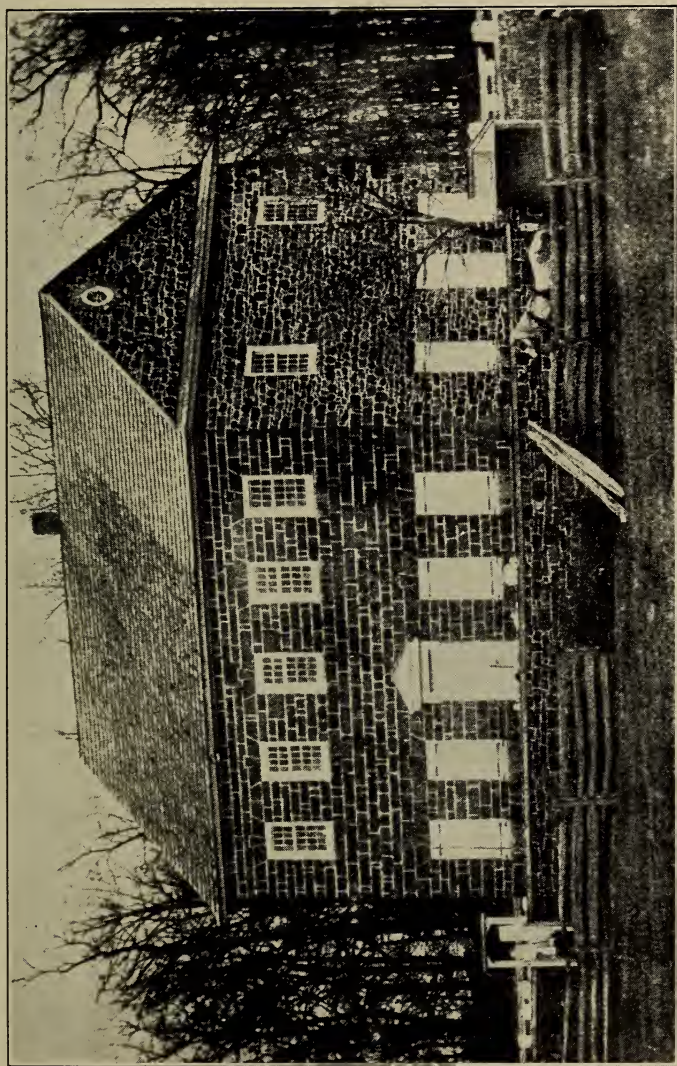
The Sunday-school had always been union until 1905, when each congregation organized its own.

In January, 1915, a Luther League was organized and has made marked success in its brief life.

The present membership of the congregation is 320. All services are conducted in the English language.

ZION'S, EAST PIKELAND

THE history of Zion's Church is closely associated with the labors of the great Patriarch of the Lutheran Church in America, the Rev. H. M. Muhlenberg. It was he who called the congregation to life; it was he who cared for it during its period of infancy; it was he who secured for it zealous and capable pastors. Arriving in America in 1742, Muhlenberg, with the wide vision that he possessed and with the wise foresight with which he was gifted, at once made provisions for caring for the scattered Lutheran people here in America, but principally in Pennsylvania. One of the first attempts to plant the church beyond the confines of the United Churches of America, was made in Chester County. Here quite a number of Germans had settled from Montgomery County and here they were in danger of being lost to the Lutheran Church owing to the prevalence of English Friends, Scotch Presbyterians, Welsh Baptists and members of the Established Church of England. To prevent a possible absorption of these Lutherans in Chester County, Muhlenberg shortly after his arrival established a preaching point on the "west side of the



THE OLD ZION'S LUTHERAN CHURCH

Schuylkill." Already in 1743 there was some kind of a loose congregational organization, although the Lutherans in this vicinity continued to retain membership in the Trappe Church. In the Halle Reports, Muhlenberg frequently chronicles events of ministerial importance with reference to the early history of Zion's Church. Up to 1757 all catechumens from Chester County were confirmed by Muhlenberg in the Trappe Church. The first entry of baptism in the records of Zion's Church was made in 1760.

The first attempt to erect a house of worship by the Lutherans in Chester County was made in 1751. In this year Lutherans and Reformed united to build a church at a spot quite near the present church structure. This first edifice was a log building. For ten years Lutherans and Reformed used this building in common, but in 1762 the Lutheran portion secured entire control of the church plant through purchase. At this time the Rev. John Helfrich Schaum, Muhlenberg's assistant, was given complete charge of Zion's congregation in addition to several other churches. Rev. Schaum labored with signal success until 1762. In this year the Rev. Jacob VanBuskerk, the first native American Lutheran preacher outside the Muhlenberg family, was called as Schaum's successor, retaining the charge until 1765.

The pastorate following VanBuskerk's was, perhaps, the longest and most successful in the history of Zion's Church. Rev. John Ludwig Voigt, a person of taste and refinement, a son of Halle, and an intimate friend of Muhlenberg, assumed the pastorate of Zion's Church in 1765. He labored with such eminent

success that the small log building could no longer accommodate the worshippers. Consequently the necessity of a new church building became apparent. However, the congregation became involved in a dispute as to the location of the proposed new structure; one faction desiring to build the new building on the old site, the other favoring a location beyond the French Creek. The latter faction withdrew in 1770 and erected a church building in what is now West Pikeland Township and called the new organization St. Peter's Church. Muhlenberg reported the occurrence to Halle in these words: "The first Pikeland bee-hive has swarmed and has begun a new hive beyond the French Creek." Rev. Voigt now also assumed charge of this new parish.

The withdrawal of the St. Peter's members did not render a new church building in East Pikeland unnecessary. In 1774 it was decided to erect a handsome stone building on or near the site of the old building. The cornerstone of this new church was laid August 15, 1774. Muhlenberg preached the English sermon and laid the stone. It was dedicated on Whitsunday, June 4, 1775, when the church was for the first time officially designated "Zion's Church." Muhlenberg assisted at the dedicatory exercises.

When Muhlenberg returned to the Trappe, a division of the charge took place, Rev. Voigt moving to Vincent Township, where Zion's Church had purchased a tract of 50 acres. Here a commodious parsonage was built in 1776, Zion's Church thus being one of the first churches in Chester County to own a residence for its pastor.

During the trying days of the Revolutionary War, Zion's Church became historically prominent. After the Battle of the Brandywine, September 11, 1777, the pews were removed from the church building and the "beautiful new church," to quote Rev. Voigt, "was converted into a hospital." Later on, when the American army was encamped at Valley Forge, during the winter of 1777-1778, the church was again used as a hospital. Here Washington visited the sick and wounded soldiers, and here in this consecrated sanctuary many a patriot was nursed back to health, or breathed his last within the atmosphere of the religion of the Cross.

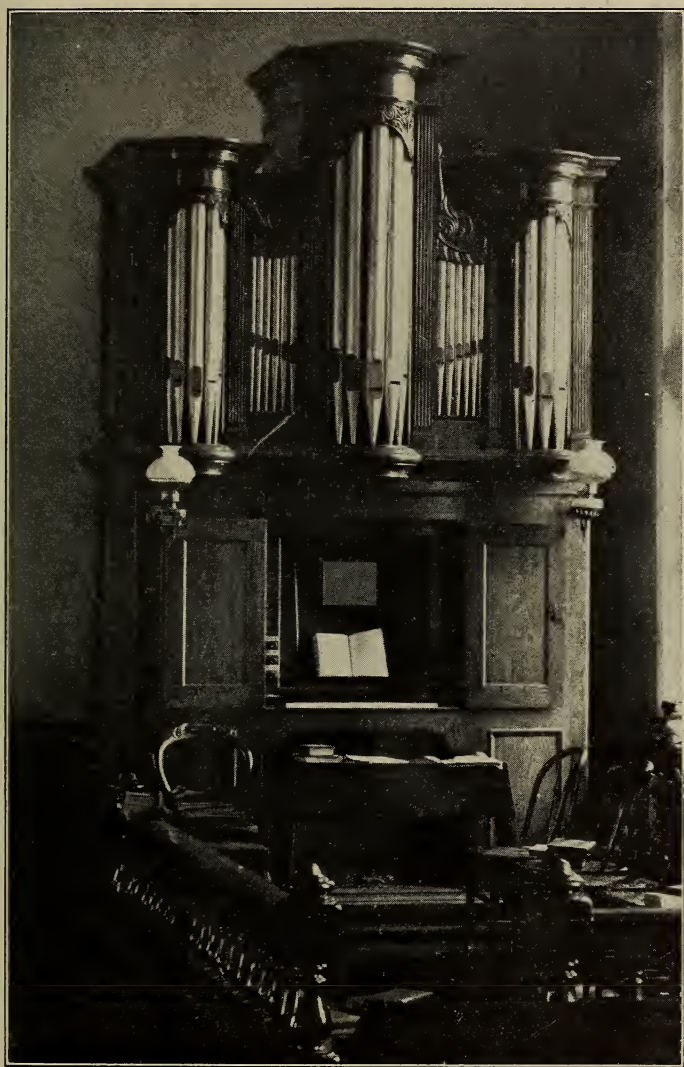
At the same time the church was used as a hospital the parsonage was similarly used. Rev. Voigt is said to have refused to pray in public for the American Congress. This exposed him to the charge of being a Tory, which charge was not in accord with facts. Rev. Voigt abhorred war because of his deep Pietistic tendencies. In this respect his attitude was similar to that of the English Friends, namely, non-participation in anything pertaining to conflict. This attitude on the part of Rev. Voigt was, of course, misunderstood by some American patriots. The friend and co-worker of Muhlenberg, whose heart and soul was in the American cause, and who gave such illustrious sons to the Revolutionary movement, could not have been a Tory. Such a thing is unthinkable.

In 1788, Zion's Church laid out its first cemetery. It surrounded the old church. In 1789 the church was incorporated by the Assembly of Pennsylvania. In 1791 the congregation installed the first pipe organ.

At that time it was the only pipe organ in Chester County, and to this day the popular designation of Zion's Church is the "Old Organ Church." This pipe organ, now 125 years old, is still in good condition. When the present instrument was built, the old organ was not discarded. By a resolution of the Church Council, the old organ is to be used in connection with the service at least once a year, on the Sunday nearest October 9th. This day is to commemorate the day of its dedication, October 9, 1791.

Rev. Voigt, after a long period of faithful service, fell asleep in Christ, December, 1800. He lies buried in the old portion of Zion's cemetery. A large marble slab with a suitable inscription marks his resting place.

Succeeding Rev. Voigt were the following pastors: Rev. J. F. Weinland, 1800-1804; Rev. Plitt, 1804-1807; Rev. Jasinsky, 1807-1815; Rev. F. W. Geissenhainer, Jr., D.D., 1817-1827. During his pastorate English services were introduced. Rev. Jacob Wampole, 1827-1836. Rev. Frederick Ruthrauff, 1836-1840. This pastorate was a stormy one. It occurred during the "New Measures" movement, which sought to introduce into the Lutheran Church innovations and practices entirely out of harmony with the spirit of Lutheran doctrine. Rev. Ruthrauff seems to have been carried away with the new ideas and consequently brought discord into the church and as a result disrupted the parish. Zion's Church did not tolerate his innovations and when he insisted that certain changes be made in the church services, the congregation voted to retain the old form of worship and ap-



OLD ORGAN (Zion's, E. Pikeland)

pealed to the Ministerium of Pennsylvania for the removal or discipline of Rev. Ruthrauff. Shortly after the breaking of the storm Rev. Ruthrauff resigned the pastorate of the church. With St. Peter's and the newly organized churches of St. Matthew's and that at Lionville, Rev. Ruthrauff joined the East Pennsylvania Synod. A small number of St. Peter's Church, who had no sympathy for Rev. Ruthrauff's ideas, organized the new St. Peter's Church of West Pikeland, remained with the Ministerium and united with Zion's Church to form a parish. Rev. C. F. Welden, 1842-1850. Rev. J. Clemens Miller, 1850-1854. Rev. William Weaver, 1855-1864. Shortly after Rev. Weaver became the pastor of Zion's Church, steps were taken to increase the influence and dignity of the congregation in this vicinity. A new church building project was started, but at first it met with opposition. Some members maintained that the old building was still ample for the needs of the congregation. To hasten the new project, by a small majority, it was decided to tear down the old building of historic fame and interest, and thus assure the erection of a new edifice. This was done in 1860, and the new church was immediately begun. The cut brownstone of the old church structure was used in the foundation of the new. The old organ was preserved and given a prominent place in the gallery of the new building. The old communion table was also preserved. The old church, however, was destroyed—an act which illustrates the folly of undue haste to obtain that which is new, to the disadvantage of that which is old and venerable and sacred. Had the judgment of the

"Fathers" been exercised, the old church would still be standing today, and what is even more pertinent, we would today have some facts about the building of the new church. As the matter stands, we know nothing as to when the present structure was dedicated, how much it cost to build it, and neither do we have a single record of pastoral work performed during the years of 1855-1864.

Rev. H. S. Miller succeeded Rev. Weaver. His pastorate extended from 1864-1872. The Rev. Jacob Neff was called as pastor of Zion's Church, October 16, 1872. His was the second longest pastorate in the history of the congregation. By action of Conference, soon after Rev. Neff took charge of Zion's Church, the old parish was changed. St. Peter's Church and St. John's Church in Phoenixville were designated as one charge; while Zion's Church and the new mission in Spring City were to form another charge. This arrangement was satisfactory until the Spring City Mission had grown to such an extent that Rev. Neff deemed it wise to resign the pastorate of Zion's Church and to devote his entire attention to the interests of the Spring City Church. Accordingly, he resigned April 1, 1892, having spent twenty years of faithful service as pastor of Zion's Church.

On June 19, 1892, the Rev. J. B. Haigler became the pastor of Zion's Church. While he was pastor the use of the German language in the church services was discontinued, the Luther League was organized and the church renovated. The old organ, which had occupied a place in the gallery, was given the position it now occupies, namely, the northwest corner of the



ZION'S, EAST PIKELAND

main auditorium. Rev. Haigler resigned Sept. 27, 1903. The Rev. Hiram F. Sieger became the pastor of Zion's Church, June 1, 1904. His pastorate continued until January 1, 1906. He was succeeded by the Rev. W. K. Fisher, who assumed the duties of his office March 1, 1906. He resigned May 1, 1910. Rev. Chas. F. Dapp, Ph.D., was unanimously elected pastor of Zion's Church, July 3, 1910, and took charge of the congregation September 1, 1910. During his pastorate the present parsonage was purchased; the new organ installed and the church furnished with electric lights; the huge granite monument to mark the site of the old church erected; the Sunday-school room renovated and the cemetery increased by the purchase of six acres from the Benjamin Fryer farm. The congregation is active and conscious of its responsibility to the Master in reference to the needs of the church locally and at large. Increased offerings for synodical purposes, a better acquaintance with the institutions of the Ministerium, a deeper appreciation of the great principles of the Reformation here on the borders of Lutheranism—these are some of the things that this congregation, old in years and rich in history, strives for. May the spirit of the gentle Master, the doctrines of the great Reformer, the zeal of the illustrious Patriarch ever animate and inspire the hearts and minds of the people of Zion's Church, and make them meet to inherit their portion in the heavenly Zion.

(FALCKNER SWAMP) NEW HANOVER

AS a loving tribute to the memory of our noble ancestors, who have struggled and sacrificed to preserve the faith once delivered to the saints, a few salient facts concerning the life and history of this venerable congregation are here recorded.

"It is a large, hill-sheltered and well-watered lowland, fertile as any English meadow, and constituting an extensive section of Montgomery County, that bears the name of Daniel Falckner as a perpetual memorial to the Lutheran minister who, two centuries ago, opened this tract for settlement and civilization, and who at that time founded on this spot the oldest still existing German Lutheran Church in the land."*

This gives the congregation its historic setting. Long before our national independence became a reality; also before the great immigration of 1709 brought its rich contribution of Germans to these American shores; yea, even before clover and timothy grew in this locality, God's people assembled here for divine worship and rejoiced in being led in their devotions by holy and God-fearing men.

ORGANIZATION.—The precise date of the organization of this congregation is lost in the dim vista of the past. History fails to record definitely this interesting fact, but we know that when Daniel Falckner returned to America, in 1699, he was accompanied by his younger brother Justus, who was a "candidatus theologici," and that he was ordained to the ministry

*"The Lutheran Church in Pennsylvania" (1738-1800). Rev. Theodore E. Schmauk, D.D., LL.D.

on November 24, 1703, as the first Lutheran minister ordained on American soil; not for the congregation in New Hanover, but for the Dutch Church in New York City.

But what of the more than three years spent in this country as a theological student prior to his ordination? Was he indifferent to the spiritual wants of the German people? Was he aimlessly and idly passing his time without heeding the prayers of his people in their spiritual destitution? We cannot answer these questions satisfactorily, but the weight of the argument seems to be in favor of the fact, that in all probability he did what he could for his own brethren in the faith, gathered them together and conducted religious services for them, not as pastor, but as a student of theology, from 1699 until 1703, when he left for New York. And within these years falls the probable date of the founding of this old historic congregation. Daniel Falckner, having been in America prior to this time, was a land agent as well as an ordained preacher, was interested in his fellow countrymen, and history breathes the thought that he did for them what he could, and induced his younger brother to accompany him on his second voyage to America and assist him, so that Daniel and not Justus Falckner was the founder of the Lutheran congregation in this locality. "He, the son and grandson of a Lutheran minister, was not at home among the Mennonite and Quaker elements at Germantown, and discovering this beautiful paradise in the Swamp as a part of the grant to the Frankfort Land Company, doubtless came with a few of those who, like himself, were most firmly at-

tached to the faith of their fathers, began the Lutheran organization in the temporary hut of forest logs, which, like all the earlier structures, rotted down and became untenable in a little more than a decade. This was the first tiny rill, which perhaps became sluggish and stagnant after the departure of Falckner, until some years later new life was given to both the settlement and the Kingdom of God by the approach of the first waves of church immigration which finally brought the advent of Rev. Henkel to the settlement at the Swamp, named Falckner, after its first and original founder and pastor."

LOCATION.—This congregation is located in one of the Swamps. Five such are found in close proximity. Pine Swamp in Chester County, Long Swamp in Berks County, Great Swamp in Bucks County, The Swamp in Lancaster County, and Falckner (not Falconer) Swamp in New Hanover Township, Montgomery County. All these are frequently designated as "The Swamp." Special attention therefore is to be given to this particular Swamp, which bears the name of Daniel Falckner, who operated here as land agent and preacher, and although leaving this community more than two centuries ago, it still bears his name, and distinguishes this Swamp from all the others.

PROPERTY TITLES.—Daniel Falckner, who was entrusted with, and empowered to sell, the 22,377 acres of land, was succeeded by John Henry Sprogell, who secured a large part of this tract, and was selling portions of the same to whosoever could be induced to buy. Sprogell, like Falckner, was a Lutheran, and

manifested his interest in this congregation by donating fifty acres of land for its use, "to build thereon a church, a school-house, graveyard and for such other purposes as the congregation may determine." Also "he requested Hendrick Pannebecker to lay out and survey fifty acres for this purpose, which survey was completed April 17th, 1719, and George Boone was directed to prepare a deed, but through some neglect this important paper was never executed." The congregation took possession of the land, which, after the survey was found to be only forty-nine acres, but later found it had no title to the property. Sprogell was dead; consequently, John Potts, Esq., of Pottsgrove, drew up a paper describing the property and stating the intentions of the donor, viz., to present this land to the congregation for its use and behoof. A number of affidavits are appended thereto, testifying that the facts mentioned therein are "real truths." Among those who thus testified were Hendrick Pannebecker, Johanna Christiana Sprogell, widow of John Henry Sprogell; Anna Happin, widow and sister; John Frederick Reichert, Valentine Geiger, John George, and others.

There is also an affidavit of George Boone at hand, testifying that he was requested to prepare a deed, but for some reason unexplainable to himself he failed to do so.

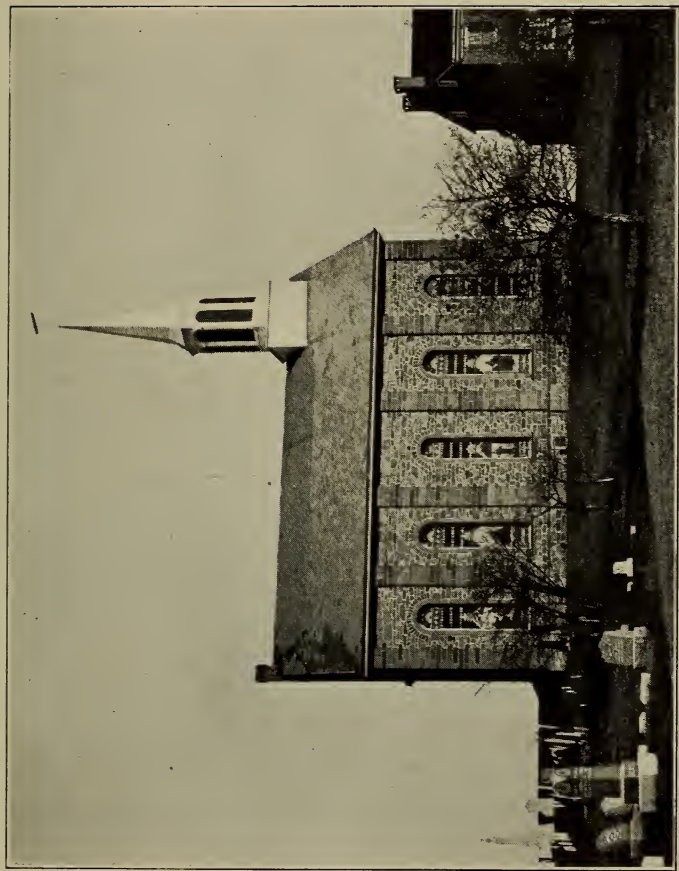
This transaction took place February 10, 1746, while the unfinished church found by Muhlenberg on his arrival was in progress of erection.

Upon this document, still extant, and recorded in Deed Book, D Vol. 3, pp. 24 et seq., Philadelphia, de-

pendes the title to the property upon which the present church stands. The same is also recorded in the Book of Letters of Attorney, pp. 24-27, in the office of the Department of Internal Affairs of Pennsylvania, at Harrisburg, Pa.

There is also a deed at hand for forty-nine acres of land, dated October 20, 1749, and is witnessed by John Campell and Anna Sherrard, which recites the fact that Henry Muhlenberg bought this land from Thomas Preston, of Philadelphia, for forty pounds (\$106.66 $\frac{2}{3}$). This is the property upon which the parsonage was erected, and it is distinctly stated "that the land was bought for the 'special use and behoof of the Minister of the New Church of Hanover.'" And again it is specified "that it is for the minister now in service for said congregation." This parsonage property, however, passed out of the congregation nearly fifty years ago, when the pastor moved to Boyertown. The money realized by the sale of the property is still in possession of the congregation and the pastor enjoys its income.

CHURCH BUILDINGS.—Whether the congregation has had but three, or four, church buildings will perhaps never be known, nor where the first church stood, but the following appears in the diary of Rev. Sandel, Swedish pastor at Molattan in the early part of the eighteenth century: "One of the first things he (Daniel Falckner) did in the new settlement was to organize a congregation, build a church, and hold services according to the Lutheran Ritual. This humble structure, a mere rude log-cabin, without any attempt at ornamentation or architectural beauty, with



NEW HANOVER

its sparse congregation and enthusiastic preacher, has the distinction of being the first regular *German* Lutheran church and organized congregation in the Western World. It served the congregation until 1721, when a more pretentious building was erected, also of logs." This seems to make it clear that the pastorate of Daniel Falckner and the first one of Rev. Henkel were not spent with a churchless congregation, but that they had a place of worship prior to 1721, however rude and simple it may have been.

The second church was erected in 1721. It would be interesting to know where this church was located, its dimensions, its style of construction, but all we know about it is that in it serious minded people worshipped, and that it also lasted but for a score of years.

Again the church building was unsatisfactory; perhaps it was too small to accommodate the growing congregation, perhaps it became dilapidated, because of the decaying character of the timber, grown on marshy soil in those primeval forests. Whatever the cause, history records the fact that another church building was begun in 1741, which Muhlenberg found unfinished, when he arrived in 1742, nor was it entirely completed until 1747.

Tradition tells us that this building was also a log structure, built upon the old graveyard, about a hundred feet to the rear of the present building, and it was the church in which Muhlenberg preached during his entire active pastorate at this place. This church, therefore, was the scene of the greatest epoch in the early history of the congregation. We can never re-

hearse the great achievements of the Patriarch in this community without having in mind this third church in which the congregation worshipped during those eventful times.

The fourth church was erected in 1767, and stands today as a living monument to the valor, the activity, and the far-sightedness of those early heroes of the Faith. To erect this building must have been in the minds of the people for some time, since on May 28, 1765, they elected the following building committee: Matthias Hollebach, Adam Wartman, Matthias Reichert and Tobias Iürger. By the time actual operations began, however, changes had occurred, so that in 1767 the building committee consisted of Adam Wartman, Jacob Ebli and Matthias Reichert, as attested by a stone over the door.

These erected a building, 46x67 feet, of gray stone and brown stone; the buttresses are of hewn sandstone. The architecture is of the Romanesque style, symmetrical and beautiful, sufficiently large to accommodate the congregation for a century and a half, and is still the joy and pride of the congregation.

UNITED CONGREGATIONS.—This congregation has the distinction of being one of the three united congregations, and the strongest and the oldest of them all.

Philadelphia, New Hanover and New Providence congregations united in a joint call for pastors from Europe, and also in an earnest appeal to the church authorities for funds to carry on their work. Churches and school-houses became a necessity, their pastors must be supported and other expenses defrayed; since

they had not sufficient resources for all these things they sent Rev. John Christian Schultze, Daniel Weisiger and John Daniel Schoener to Europe to gather money to assist them in their spiritual activities. The result was not very encouraging and very limited amounts were realized. Schultze never returned to America, the others returned and brought what little they had collected. More important, however, was their appeal to Dr. Francke, of Halle, for a capable and God-fearing pastor, and promised that if such an one be sent them to America they would pay his traveling expenses and provide for his support, and if need be, provide also for his return to Europe.

Dr. Francke consulted with Dr. Ziegenhagen, the court preacher at London, to whom these men had already appealed. After anxiously waiting for nearly ten years, Rev. Henry Melchior Muhlenberg was sent to them, whose arrival changed the entire complexion of American church life. Indeed, so prominently do his labors appear that the history of the Lutheran Church in America can not be written, unless the story of his activities be also told. For these data, however, we must look to more extended historical and biographical efforts.*

A fourth congregation—St. Michael's, Germantown—was soon added to the three united congregations already mentioned, and this bond became so well cemented that it was only natural that a Synod, the uniting of all the Lutheran churches into one common

*"Life and Times of Rev. Henry Melchior Muhlenberg," by Rev. W. J. Mann, D.D., LL.D.

"Henry Melchior Muhlenberg, D.D.," by Rev. William K. Frick, D.D.

body, should be the result. Therefore, in 1748, Muhlenberg and his co-laborers organized the Synod of Pennsylvania, to which these original united congregations have been loyal ever since.

PASTORS AND CATECHISTS.—In a congregation's life and experience, we may also inquire, who were its prominent leaders, and who were instrumental in bringing about whatever success has been achieved? It is utterly impossible to record the names of the many noble and devoted souls who have labored and worshipped in this congregation of so varied and long-continued history. Multitudes have been edified by the administration of the Word and Sacraments. Untold numbers have sacrificed and sought to better their lives during the more than two centuries already passed by, but who these have been the records of heaven alone can tell. It is even impossible to give an accurate and detailed account of the pastors and catechists who have ministered here in holy things. The names of some, however, here follow.

Prominent among these stands the name of Daniel Falckner, pioneer and founder, as well as the first pastor from 1700 until 1708, when he left to assume charge of congregations on the Raritan, in New Jersey. In all probability he was instrumental in building the first church at this place, for according to Rev. Sandel's diary, he "accompanied Daniel Falckner to Swamp and assisted him at the church service there on October 15, 1704." This seems to imply that there was a church there at that time.

Rev. Andreas Rudman, a Swedish pastor at Moiaton (Douglassville), as well as Sandel, is said to have

preached for the Germans at New Hanover during the years 1702-1704. A probable interim followed after the pastorate of Daniel Falckner closed. We have no account of any regular services being conducted between 1708 and 1717. In this latter year Rev. Jacob Anthony Henkel, better known in history as Gerhard Henkel, accompanied by his son-in-law, Valentine Geiger, arrived and settled in Colebrookdale, and became the pastor of this congregation. This pastorate is not marked by any brilliant events; but since it closed in 1720, it must have been spent entirely in the first and original church, if there was a church building prior to the one erected in 1721. Rev. Henkel has the unique distinction of serving this congregation twice, the only one among his many successors. We find him here again from 1723-1728. During the interim between Henkel's pastorates, Rev. Samuel Hesselius, a Swedish pastor at Molatton, served the congregation from 1720 to 1723, probably only as a supply pastor. Yet it was during this time that the second log church building was erected. About the time that the second pastorate of Rev. Henkel closed in 1728, the Stoevers, father and son, arrived in America—John Casper Stoever, Sr., a missionary, and John Casper Stoever, Jr., a candidate of theology, not yet ordained. It has always been a debated question as to which one of these two was pastor at Swamp. One of them certainly has been, and in our humble judgment we think that both occupied this position, the father, before Rev. Schultze preached here, and the son afterward. There are no definite data at hand to prove this assertion, but here they were, the one a

minister, the other a student, and the congregation without a pastor. Ministerial acts were performed by a Rev. Stoever. Who performed them, the father or the son, the minister or the student? We submit, the father probably officiated at these services during the early years of his sojourn in America until 1732, when he removed to Virginia and never returned. In this year Rev. John Christian Schultze assumed the pastorate regularly, but only for a very brief period, for in this same year already we find him with two others, commissioned to go to Europe to gather funds for the benefit of the three united congregations. The Halle Reports tell us that before leaving, Rev. Schultze ordained John Casper Stoever to take his place to minister to the destitute church in America during his sojourn in Europe. This undoubtedly was the son whom Schultze ordained, and although soon thereafter we find him near New Holland, Lancaster County, nevertheless more ministerial acts followed and are recorded as having been performed by Rev. Stoever. The father did not return from Virginia to render these services, and although the son also had removed from this locality, yet he occupied the position of pastor here and at the Trappe from 1733 to 1735, or perhaps later. He is regarded in history as the organizer of churches, for no one except Muhlenberg alone has organized so many congregations, and begun as many church records as has he. His career, however, was not always smooth and easy. He is said to have been brusque in his manner and expressions. He figured prominently in the Tulpehocken confusion, and has had severe struggles with Count

Zinzendorf. He lived to a ripe old age, died in Lebanon County, and is buried at the Hill Church, near Annville, Pa.

Rev. Gabriel Falk, a Swedish pastor, officiated at the services at Swamp with more or less regularity from 1738 to 1740. During this pastorate the need of a larger and better church building became evident, and preparations were made to erect such a building, which became a reality during the few succeeding years.

On Muhlenberg's arrival, he found an unfinished church, and a certain N. Schmidt, a quack doctor and a dentist, as pastor. Who this man was history fails to record. We know, however, that he readily yielded his position to Muhlenberg when he found that the latter had been sent by authority from Europe to minister to the united congregations in America.

A better day dawned for the Lutheran Church in America. Muhlenberg now appears on the scene. It would be interesting here to incorporate his biography, but this being too extensive, we refer the reader to authors mentioned above. The Patriarch of the Lutheran Church in America served this congregation regularly as pastor from 1742-1761, nearly twenty years, and continued the oversight until his death in 1787.

During his pastorate here he had many assistants, but he also ministered to many other congregations. He was called upon in many places to assist in organizing congregations, settle strifes, adjust difficulties so that his life gave expression to his resolution, "the Church must be planted." He entered upon his work

energetically. He completed the church in 1747, built a school-house; built the church at Trappe in 1743; St. Michael's, Philadelphia, in 1748; besides teaching and preaching to advance the interests of the Germans, so that it was soon realized that the work was entirely beyond his strength, and applications were sent to Germany for additional help to relieve him of his arduous task. The cry was not in vain. During the year 1745 Rev. Peter Brunholtz and Rev. J. Frederick Handschuh were sent to assist Muhlenberg in his colossal work. Rev. Handschuh assumed charge of St. Michael's, Germantown, and Rev. Brunholtz came to New Hanover February 9, 1745. He remained but a few months and was then sent elsewhere.

In the same year came J. Nicholas Kurtz and John Helfrecht Schaum as catechists. J. Nicholas Kurtz perhaps became the first teacher of the school formerly taught by Vigera, and also was the first one to be ordained to the ministry by the Synod at its first meeting in 1748. He shortly thereafter was called to the Tulpehocken charge, which he served for many years with credit to himself and a blessing to the people. J. Albrecht Weigand, Lucas Rauss, J. Helfrecht Schaum, Frederick Schultz and John William Kurtz were teachers and catechists here, under Muhlenberg as the chief pastor, from 1745 to 1759. They taught, studied and preached, and thereby prepared themselves for the pastoral office, until in due time they were ordained and sent out to various congregations to do the Lord's work in the Kingdom. We cast the mantle of silence upon those who likewise appeared as candidates for the holy office, but who, on account

of improper character or unfitness were set aside, and are not recognized as ministers of the Word.

Rev. Jacob VanBuskerk, one of the earliest native ordained ministers in America, assumed charge of the congregation after Muhlenberg removed to Philadelphia. He was ordained by the Swedish Provost Wrangel in 1763. He remained here but two years after his ordination. He also served Trappe and Zion's, Chester County. He was in Germantown from 1765 to 1769, and later at Macungie, and served a number of congregations there until 1793, when he removed to Gwynedd, where he died August 5, 1800.

Rev. J. Ludwig Voigt was pastor from 1765 to 1776. It was at this time that the elegant church, in which the congregation worships today, was erected. The colossal undertaking, the mechanical skill, the excellency of its execution, all show the fervency of spirit, as well as the keen desire for a beautiful temple in which to show forth their praises to Almighty God. Rev. Voigt led them to accomplish this great achievement. No wonder he objected to have this holy place turned into a hospital, to accommodate wounded soldiers; no wonder, also, that he desired Synod to meet here in this church in 1768, and take part in the consecration of this church, which has now stood for one hundred and fifty years, and bids fair to defy the storms and ravages of time for centuries to come. A nobler monument, more beautiful and durable, could not have been erected to the memory of these devoted people. Rev. Voigt preached also at the Trappe, Zion's, East Pikeland and Pottstown. He was charged with being a Tory during those awful

days of the Revolution, but it was rather his loyalty to the Church and his devotion to sacred things which made him appear un-American. After Rev. Voigt's departure, five short pastorates followed.

Two sons of the Patriarch occupied the pulpit. Rev. Fr. Aug. C. Muhlenberg, on account of hostilities which had arisen, found it advisable to leave New York and return to the Trappe. He assisted his father and became pastor at New Hanover in 1776, about the time of the signing of the Declaration of Independence, and remained here about a year, when he was elected to civil office, and his younger brother, Henry Ernst Muhlenberg, supplied the pulpit until some time in 1778 or 1779. On account of his ardent patriotism it also became necessary for him to leave Philadelphia. He found it more comfortable at this time to live at Trappe and assist his father. He also supplied Oley (Hill Church). In 1780 he became pastor of Trinity Church, Lancaster, where he remained until his death, thirty-five years thereafter.

Rev. Frederick Ernst, as a catechist, instructed a class of catechumens in 1779 and 1780, and acted in the capacity of pastor. He was the father of the venerable Dr. Ernst, who was for a long time pastor of Salem Church, Lebanon, Pa.

Rev. Daniel Lehman is said to have ministered to the congregation for a short time, probably only as a supply.

Rev. Conrad Roeller also preached here and confirmed several classes of catechumens, but he is known to have left here in 1782.

In this same year Rev. Christian Streit took charge of the congregation and remained here until 1785 or 1786. He was another of those earlier native ordained Lutheran ministers. He is said to have been a man of rare ability. When he resigned here, he went to Virginia.

Rev. Timothy Kuehl performed a number of baptisms in 1788, and recorded these in the church record as having been administered by him as pastor, but no other pastoral activity seems to have been recorded.

Rev. J. Frederic Weinland, 1789-1796. This pastor seems to have had some stormy experiences. In 1790 complaints were brought against him by a member of the Germantown congregation, but the matter was soon settled. Later an elder from the Swamp congregation charged him before Synod as a man of questionable conduct. His name on this account seems to have been dropped from the roll of Synod. Later he sought to be re-instated. He left New Hanover in 1796, but continued to preach at Pottstown and Trappe until his death, which occurred February 4, 1807. His body lies buried at the Trappe in an unknown grave.

Rev. Fr. Wm. Geissenhainer, Sr., came to Swamp in 1797, and remained until 1808—the longest pastorate since the days of Muhlenberg. He lived in the parsonage, where his son, Rev. F. W. Geissenhainer, Jr., was born. He was a successful pastor, and must have been a theologian of no mean ability. He prepared a number of young men for the ministry, among whom were his own brother, Henry A., his son, Fred-eric W., his nephew, Rev. A. F. Geissenhainer, his

brother-in-law, John George Roeller, his son-in-law, Jacob Miller; also Frederic Waage, E. L. Braunsius, W. J. Eyer, Marcus Harpel, C. F. Welden, Fr. Miller and L. Schmidt. He followed a call to New York in 1808 as Dr. Kunze's successor.

Rev. Jacob Miller, a native of New Goshenhoppen, succeeded his father-in-law in 1809, and continued his service here in connection with a number of other congregations until 1829, when he was called to Trinity Church, Reading, Pa. He was highly esteemed as a man and as a pastor, and possessed rare ability as a pulpit orator. In 1829 his brother, Rev. Conrad Miller, succeeded him, and remained here until his death. The church records seem to indicate that he greatly surpassed all his predecessors in large gatherings of souls. He was dearly beloved by his people, and greatly lamented when typhoid fever carried him off in the midst of his usefulness. He died October 9, 1852, and is the only preacher buried on the graveyard of the congregation.

Rev. Nathan Jaeger was called in 1853 as his successor. His power seemed to lie in his superior excellence as a catechist. There are those still living who speak of him in this respect in the highest terms of praise. But he was a mercenary man, which led him into secular engagements to increase his worldly possessions. This, along with other eccentricities, involved him in severe entanglements with the congregation, which resulted in such grave misunderstandings that he resigned in 1857, and was succeeded in 1858 by Rev. H. Wendt, who was a talented and highly educated man, and while here was well received by

his people. He was highly interested in the religious training of the young, and had a distinctively Lutheran Sunday-school in the church, which later again joined the Union school in the district school-house. He left in 1864 to become the superintendent of the Germantown Orphans' Home. Here he fell into gross immorality, and besides being punished by the law, was deposed from the ministry.

Rev. Abraham Groh became the pastor in 1865. He was an exceedingly brilliant preacher, but was in ill health when he came. The charge consisted of four congregations, and the work was entirely too laborious for his strength. After a pastorate of less than a year he succumbed to tuberculosis and died in February, 1866. His body lies buried at Myerstown, Pa.

His cousin, Rev. L. Groh, also a Lebanon County man, succeeded him, and remained pastor of the congregation for twenty years, 1866-1886. The charge now consisted of Boyertown and Swamp. During 1882-1886 he also supplied Huber's Church at Niantic, Pa. His pastorate was a successful one, especially in arousing greater liberality among the people towards benevolence. In 1891 he went west and settled in Nebraska. A third time successively this congregation went to Lebanon County for a pastor. This time Rev. J. J. Kline, of Myerstown, Pa., was called to this congregation and Huber's Church, which now formed a new pastoral charge. He organized Bechtelsville in 1886, and served it for thirty years as a supply congregation. In 1896 Grace congregation in Pottstown was organized, and in 1905 Huber's was detached by Conference from the parish, and Grace

congregation added, so that once again Swamp and Pottstown are being served by the same pastor.

This pastorate at the Swamp, now extending over a period of thirty years, is the longest of all others for a period of over two centuries.

PARTIAL LIST OF PASTORS AND CATECHISTS

Daniel Falckner	1700-1708
Andreas Rudman	1702
Andreas Sandel	1704
Gerhard Henkel	1717-1720
Samuel Hesselius	1720-1723
Gerhard Henkel	1723-1728
J. Casper Stoeve, Sr.....	1728-1732
John C. Schultze	1732-1733
John Casper Stoeve, Jr.....	1733-1735
Gabriel Falk	1738-1741
N. Schmidt	1742
Henry M. Muhlenberg	1742-1761

ASSISTANTS AND CATECHISTS, 1745-1759

Peter Brunholtz	Lucas Rauss
J. Nicholas Kurtz	J. Helfrecht Schaum
Albrecht Weigand	Frederick Schultz
John Wm. Kurtz	
Jacob Van Buskerk	1763-1765
J. Ludwig Voigt	1765-1776
F. Aug. C. Muhlenberg	1776-1777
H. Ernst Muhlenberg	1777-1778
Daniel Lehman	1778-1779
Frederick Ernst	1780
Conrad Roeller	1780-1782
Christian Streit	1782-1785
Timothy Kuehl	1788
Frederick Weinland	1789-1796
Fr. Wm. Geisenhainer, Sr.	1797-1808
Jacob Miller	1809-1829
Conrad Miller	1829-1852
Nathan Jaeger	1853-1857
Henry Wendt	1858-1864
Abraham Groh	1865-1866
Leonard Groh	1866-1886
J. J. Kline	1886

ADDITIONAL DATA.—The noted historic events prior to the days of the arrival of the Patriarch Muhlenberg must be passed by in silence; no records are extant other than those already given. But a few years thereafter, however, the Synod of Pennsylvania was organized, which met at this place five times, and at every meeting, save two, important transactions took place. The first meeting was held in New Hanover, June 16-18, 1754. The second, November 6 and 7, 1768, at which time the present church building was consecrated, the Synod taking part. The third meeting took place May 25, 1777. The fourth was appointed for the first Sunday after Trinity, 1778, but Synod did not meet until October 4th to 6th, the same year. At this meeting we are told that the first constitution of the Ministerium was finally adopted at New Hanover. "This congregation therefore enjoys the distinction of having witnessed the adoption of the first Synodical Constitution, adopted by a Lutheran Church body in America."

The last meeting of Synod held here took place June 19-22, 1791. At this time one of its most important actions was taken. St. Michael's and Zion's of Philadelphia memorialized the Synod, asking that the lay delegates be "accorded a seat and vote in every meeting of the Ministerium." Synod granted this privilege. This representation has never been withdrawn, nor curtailed in any of its rights, and it changed the whole form and constitution of Synod to a free representative body, which it remains to this day.

In 1748 subscriptions were taken for the purchase of a bell. Dr. Muhlenberg so attests to a minute of January 24, 1751. This church is also said to have had an organ.

The first organ of which we have any definite knowledge is the one of 1801, built by Christian Diefenbach. The agreement made between him and the church council is still in existence, describing the style and character of the instrument and stipulated the price to be paid. This organ rendered service for one hundred and four years until displaced in 1905 by the present excellent instrument built by Bates & Culley, of Philadelphia, Pa.

In 1794 the council resolved to incorporate the congregation.

On April 22, 1826, the congregation resolved to renovate the church by taking the brick floor out of the church and placing a wooden floor into it, changing the windows, painting the church, procuring new doors and making other necessary improvements. Tradition relates that at this time also stoves were installed.

In 1867 the centennial of the building of the present church was celebrated, in connection with the three hundred and fiftieth anniversary of the Reformation. At this time the interior of the building was entirely changed, a vestibule put in, the doors at the sides of the church were walled up, leaving but the one entrance, the pulpit and organ were placed at the ends of the building, and the galleries placed on the long sides

of the church with an organ loft at the east end, also a steeple was built and a bell purchased, all of which is still intact.

Another partial renovation followed in 1885, prior to the division of the charge, and the change of the last pastorate. This consisted in frescoing the walls, painting the wood work and slating the roof.

In November, 1903, bi-centennial services of the organization of the congregation were observed. The enthusiasm of the people was greatly aroused, so that during the following year the entire building was again re-modeled. A new heating plant was installed, new stained glass memorial windows placed, new floors, new carpets, new pews, new altar furnishings, and a new organ, all of which was completed by August, 1905, and added greatly to the appearance and attractiveness of the sanctuary.

The Sunday-school was organized in April, 1887, and ever since has been conducted as a distinctively Lutheran school. The General Council Graded Series of Lessons are used, and the children are taught Lutheran principles and usages. A Luther League has also lately been organized.

A few of the congregation have entered the Gospel ministry. Rev. D. K. Kepner, Rev. Clayton Drumheller, Rev. U. S. G. Bertolet and Rev. Orlando S. Yerger. Others who were baptized here have later been called to the sacred office. Revs. George F. Miller, Wm. B. Fox, Josiah B. Fox, Josiah S. Renninger, Jesse Erb and Solomon E. Ochsenford, D.D.

Thus history moves on in its relentless march, recording the deeds of the past, while times and circumstances change, pastors and people die, but the church goes on in its blessed work until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever."

GRACE, HATFIELD

SO many Lutherans from Hatfield belonged to and attended the Hilltown Church, three miles away, that through the suggestion of Rev. M. J. Kuehner, then pastor of the Hilltown parish, the Lutherans of Hatfield conceived the idea that it might be possible for them to build their own church or at least to have their own services in Hatfield. The first service was held in Knipe's Hall on October 8, 1899, Rev. Kuehner officiating. On October 22, 1899, a Sunday-school was organized. In the spring of 1904 Rev. P. A. Behler became the pastor, and under his leadership an organization was effected on May 12, 1904, and the congregation chose to call itself "Grace Evangelical Lutheran Church of Hatfield, Pa." A constitution was adopted and signed by 32 members. At a congregational meeting held on May 22, 1904, the first Church Council was elected as follows: E. K. Swartley, Frank K. Zepp, Conrad Frey, John Hunsicker, Henry B. Delp and George S. Snyder. On June 1, 1904, a lot located on Main Street was bought from Conrad Frey for \$300. On July 5, 1904, it was decided to erect a church on the lot at an approximate



GRACE, HATFIELD

cost of \$4,000. The contract was awarded to J. B. Delp, of Souderton, Pa. The cornerstone was laid on October 2, 1904. The following pastors were present: Rev. P. A. Behler, Rev. J. H. Waidelich, Rev. J. L. Becker, Rev. F. K. Fretz and Rev. A. C. Schenck. On April 11, 1905, the congregation united with the Ministerium of Pennsylvania. The new church was consecrated on August 27, 1905, at which time Rev. F. J. F. Schantz, D.D., spoke. The bell was donated by the North Wales Lutheran Church, and the chandeliers by the Sellersville Lutheran Church. On May 14, 1908, the Luther League was organized by E. B. George, of Sellersville. During the year 1910 electric lights were installed. Rev. P. A. Behler preached his farewell sermon on Christmas Day, 1910, and was succeeded by Rev. H. S. Paules. At the annual congregational meeting held on January 1, 1912, it was decided to purchase a lot on the north side of the church. On April 27, 1915, a tract of land lying north of town and measuring 5 acres and 75 perches, was purchased for a cemetery. A great deal of the success of Grace Church is due to the Dorcas Society, which was organized on October 19, 1901. In 1914 these ambitious women erected a small building on the lot aside of the church, in which they are now doing their work. The present officers and members of the council are as follows: Secretary, E. K. Swartley; treasurer, Frank K. Zepp; financial secretary, James Miller; Henry B. Delp, Charles Reller and Paul Holtenbach.

ST. PETER'S, HILLTOWN

NOTHING very definite can be obtained of the early history of this congregation, with the exception of such items as have mere reference to the pastors that served it. The congregation was organized in the year 1805 and the church was erected in union with the Reformed congregation of the same place. We know that it has been served by the following ministers:

Rev. J. K. Rebenack, who assisted in organizing the congregation in the year 1805, was its first pastor. He was followed by Rev. J. Mensch. Rev. John Wieand was the third pastor. In March, 1829, the Rev. W. B. Kemmerer took charge of the congregation and served it until the fall of 1859—a period of 30 years. He lived about one year after he discontinued his ministry, and died on the 5th of August, in the year 1860. He was deeply interested in the welfare of this congregation, and would not leave it until he could find a suitable successor. His last visit to Hilltown was in company with the next pastor. Feeble and failing in health, he earnestly entreated the congregation to accept the candidate whom he recommended, namely, F. Berkemeyer, who became the pastor. His first visit to the Hilltown Church was on the 4th of September, in the year 1859.

On the 12th of November, 1883, the four hundredth anniversary of Luther's birth was celebrated in the Hilltown Church. The Rev. G. A. Bruegel, of Cherryville, Pa., preached on the occasion.



ST. PETER'S, HILLTOWN.

The twenty-fifth anniversary of the pastorate of Rev. F. Berkemeyer in the Hilltown charge was celebrated on the 7th of October, 1884, in the Hilltown Church. A committee of arrangements was appointed, consisting of James H. Wolfe, Esq., Dr. Samuel Wolfe, Hon. James M. Snyder, Dr. E. K. Blank, Messrs. William Shirm, William H. Savacool and Abraham R. Reiff, Esq.

The speakers were Rev. A. Spaeth, D.D., of Philadelphia; James H. Wolfe, Esq., a member of the Philadelphia bar, and a catechumen of the pastor; Dr. Samuel Wolfe, also a catechumen; Rev. O. P. Smith, from the Trappe, and Rev. A. R. Horne, D.D. The singing was conducted by Rev. J. F. Ohl, of Quakertown, as organist, with his choral society consisting of 16 singers, and Miss Anna E. Stein, of Bethlehem, as soloist. Dr. Spaeth's sermon was based on 1 Thess. 2:10-12. He spoke of the pastor's work and the testimony of the congregation to such pastoral work. Dr. Wolfe's poem was elegant and appropriate. Rev. Smith's address contained many good points. James Wolfe's address was carefully and elegantly prepared and treated of the anniversary. Dr. Horne spoke on 1 Samuel 7:12. All the music rendered on this occasion, the playing of the organ, the singing of the society and the solos by Miss Stein, helped to make the anniversary a success.

In 1895 Rev. M. J. Kuehner was elected and served until 1904. During this pastorate a very successful jubilee service was held on June 5, and 6, 1896, to celebrate the 150th anniversary of the organization of

the Ministerium of Pennsylvania and the 90th anniversary of the congregation. The church was beautifully decorated, special music and an excellent program were provided. At four different services the church was completely filled with an attentive and appreciative audience. The pastor was assisted by Rev. A. R. Horne, D.D., Rev. C. J. Cooper, of Allentown; Rev J. L. Becker, of Lansdale; Rev. D. H. Reiter, of Quakertown, then president of the Norristown Conference; Rev. H. C. Grossman, of Chalfont, and by three former members of the congregation, namely: Elmer Snyder, M.D., Frank Smith and Frank Fretz.

On November 29, 1904, Rev. P. A. Behler was installed as pastor. On September 24, and 25, 1904, during his pastorate, the Lutherans at Hilltown, united with the Reformed congregation in celebrating the centennial anniversary. Mr. Jas. H. Wolfe, Esq., a son of the congregation, delivered a thoughtful address; on Sunday morning Rev. F. Berkemeyer, the oldest living pastor, preached a German sermon. In the afternoon Rev. W. O. Fegley, Rev. P. A. Laury and Rev. C. C. Snyder, a son of the congregation, delivered short addresses.

During this pastorate the Union Sunday-school was discontinued and the Lutherans started their own Sunday-school.

On the first of January, 1911, the resignation of Rev. P. A. Behler took effect. On March 12, 1911, Howard S. Paules, then a student in the Mt. Airy Seminary, was elected to become the next pastor. He was ordained on June 11, 1911, at the meeting of the Ministerium in Lebanon and was installed as pastor

of the Hilltown parish in the Hilltown Church by the Rev. C. C. Snyder on June 18, 1911. During the summer of 1912 the church was renovated at a cost of almost \$1,900. The church and basement were frescoed, the interior woodwork re-painted, the organ repaired and cleaned, and a pulpit stairway installed, as well as new carpet placed in the entire church. Special union services were held on Sunday, October 13, 1912, morning, afternoon and evening. Large audiences were present at each service. The sermons in the morning were delivered by Rev. James L. Becker, of Lansdale, and Rev. Yost, of Ursinus College. Addresses were delivered in the afternoon by Rev. Rothrock, of Lansdale; Rev. Warren Nickel, of Souder-ton; Rev. Peters, of Perkasio; Rev. Frantz, of Telford, and Rev. P. A. Laury, of Perkasio. The evening sermons were delivered by two sons of the congregations, namely, by Rev. C. C. Snyder, then president of the Norristown Conference, and pastor of Trinity Lutheran Church, Quakertown, and Rev. Frank Curtis, president of the Allentown College for Women. On October 20, 1912, the Woman's Home and Foreign Missionary Society presented the congregation with a set of beautiful green altar cloths. Later they presented the congregation with a purple and with a white set. On October 20, 1912, the congregation was also presented with four walnut offering plates by Mr. and Mrs. Adam Martin, in memory of their deceased sons, Edward and Walter Martin. During the summer of 1915 a Young Men's Association was organized, now numbering 31 members. In the same year a new roof was placed on the church at a cost of

\$400. The congregation numbers 302 members. The members and officers of the present Church Council are as follows: Secretary, William R. Kober; treasurer, Isaiah S. Snyder; financial secretary, Frank Moll; honorary trustee, Henry H. Snyder; trustees, Isaiah S. Snyder and William R. Kober; other members are Adam Kloepfer, Aaron Kramer, Melvin H. Lengel, Reuben Martin and George E. Moyer.

CHRIST, (HUBER'S) NIAN TIC

DURING the last decade there has been a universal and extraordinary endeavor to search into the history of past events and experiences. Everywhere about us there have been introduced many family reunions through which this research into the family history has been very considerably furthered. It is but natural that each individual congregation make a similar attempt, lest the many important and critical periods of past local church history sink into never-ending oblivion. Whenever such an endeavor is made to delve into the distant past of our respective congregations a sad lack of complete church records is most keenly felt. This being our present experience, a detailed description of the churches under our care is well-nigh impossible.

It was in the year 1835 that the question of the possibility of starting a congregation at Niantic presented itself to those members of the Falckner Swamp and New Goshenhoppen churches who lived in that vicin-

ity of Douglass Township. The cause of this undertaking was not that these Christian people were no longer in brotherly and friendly relations with these churches, nor that they did no longer feel at home therein, but simply because of the long distance to each of these houses of worship.

The number of the Lutheran and Reformed brethren being rather small, they decided to erect a union church. After hard and long, yet faithful and devoted zeal, their efforts were crowned with success when in the spring of 1836 the cornerstone was laid and on June 9th and 10th of the following year the completed church was consecrated. Pastors Frederick Waage, Strassburger, Bassler, Soto and others had charge of these services. This building was erected at a cost of \$1,578.16.

On September 17, 1836, the members of both congregations, after having had services for some time wherever and whenever possible, called a congregational meeting in order to elect pastors and church councils. Rev. Frederick Waage was elected as Lutheran pastor and the Rev. Henry Bassler Reformed. Both pastors were agreed to receive as a remuneration for their services whatever the deacons would collect from year to year. For their first year's work each pastor received \$64.87. Pastor Waage served this congregation until 1868, when, after a 32 years' very successful pastorate, his son, the Rev. O. F. Waage, succeeded him. The old church was soon too small, and since there was no room for a Sunday-school, it was decided in 1871, after the old church had stood for thirty-six years, to build a new edifice.

The first church was a stone building, without tower and basement but with a gallery on three sides.

On Whitsunday, May 19, 1872, the cornerstone of the second church was laid. Pastors Waage, Groh, Evans and Hoffman were present. This building was consecrated on May 10, and 11, 1873. Revs. Horne, Conrad, Weiser, Davis and Strassburger, and others, officiated.

A union Sunday-school was organized in 1869, which continued for four years, when it was decided that each congregation should have and conduct its own school.

On November 5, 1882, Pastor Waage took leave from the congregation, having spent about fifteen years of his life in great usefulness among these devoted people. Rev. L. Groh, D.D., served from 1882 to 1886, in which time he endeared himself with the whole congregation through his zeal and faithful abiding in the Word of God which he fearlessly proclaimed.

Rev. J. J. Kline, Ph.D., became pastor in 1886. During his service the congregation made rapid strides in all the activities of the Church. During his pastorate the church was renovated and the membership reached its zenith mark. Pastor Kline's years of active pastoral oversight were fruitful in many ways. At least four of the sons of the congregation were influenced to enter the work of the ministry, while a devoted daughter of the congregation entered the blessed work of deaconess.

Rev. M. A. Kurtz was elected pastor of Christ's



CHRIST, NIANTIC

Church on March 11, 1906. During his pastorate regular English services were introduced, as well as the liturgical service in both languages, and the gown which was but recently presented to him by the congregation. A valuable property across the street from the church was purchased. The benevolent work of the congregation was very much increased during Pastor Kurtz's service, having raised \$2,600 during the nine years of his pastorate for the various causes of the Church.

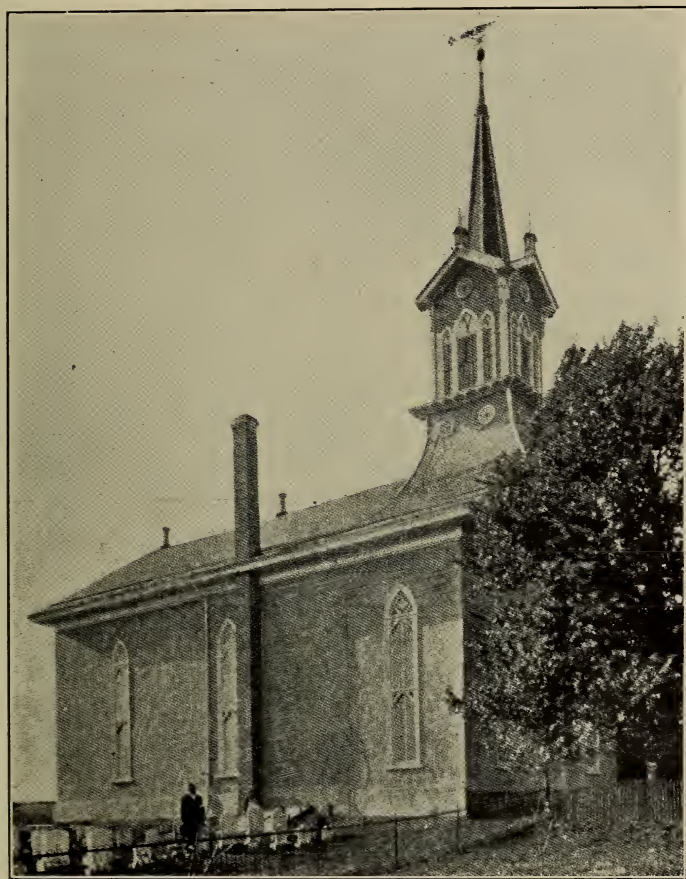
On October 1, and 2, 1910, the seventy-fifth anniversary of the congregation was held. At this time the Rev. O. F. Waage and the four sons of the congregation, as well as other visiting clergymen, took part in the services. This proved to be a happy event in the life of the congregation, and a great multitude enjoyed the day at their favorite spiritual home. The following sons of the congregation have entered the ministry and are doing exceptionally good work in their respective fields: Rev. Harrison Moyer, Rev. George Genszler, Rev. Lawrence R. Miller and Rev. Howard W. Krauss. Miss Flora Moyer is an active deaconess at the Mary J. Drexel Home. All of these were influenced to consecrate their lives to these several callings during the pastorate of Rev. J. J. Kline. Since then Rev. Robert H. Krauss has entered the holy office.

Pastor Kurtz, having resigned the pastorate of Christ's Church on September 12, 1915, in order to accept a call to another field of labor, left

on October first, at the eightieth anniversary of the congregation. The following spring Robert H. Ischinger, a student at Mt. Airy Seminary, was elected and called to become the pastor. He was installed in July, 1916, by Rev. Warren Nickel, president of the Norristown Conference. Rev. H. D. E. Siebott, German secretary of the Ministerium, also participated in the services.

LITTLE ZION, (INDIANFIELD) FRANCONIA

THE Indianfield Lutheran Church is located in Franconia Township, Montgomery County, Pa., and is one of the oldest Lutheran churches in Pennsylvania. The congregation was the first religious organization in Franconia Township. The congregation was organized in 1730 and is the second oldest Lutheran congregation in the county. A few German families of the Lutheran faith, coming from the Palatinate, on account of religious persecution, settled along the north branch of the Perkiomen creek; also along the Indian creek and vicinity, during the years 1710-1720. True to their God and faith, they erected their first church building in 1730, built of logs. This building was erected on one acre of land donated and afterwards, in his last sickness, will- ed by Lodwick Lerekell to the German Lutheran congregation of Indianfield, for church and school purposes as long as the sun and moon shine. In 1751 his widow, now Mrs. Peter Snider, gave a deed for the



LITTLE ZION, INDIANFIELD

one acre of land to the congregation. The congregation paying 5s. for the same. Since then the congregation has secured about five acres of land at different times. The log church erected in 1730 served the congregation for church and school purposes until 1766, when it was enlarged. This enlarged building gave place to the present stone church building in 1792, which in 1868 received for the third time a new roof of slate. This building was enlarged in 1881 under the pastorate of Rev. Waltz, at which time an addition of 12x40 was built to the front, or southeast side of the church, with a tower containing a bell. The ground floor plan of the present church is of rectangular form with a length of 54x40. The interior is fitted up most admirably, contains a gallery on three sides, one of which is occupied by a pipe organ. The first pipe organ was secured by the congregation in 1820, built by Mr. Krauss, of Krausdale, Pa. In 1906 this one was replaced by the present pipe organ, built by Charles Durner, of Quakertown, Pa., at a cost of \$2,000. In the spring of 1916 the exterior and interior of the church were renovated and beautified, and so equipped as to make it a modern church building. The interior was frescoed, the decorations and paintings being a fine work of art. The floor was laid with Brussels carpets, the church electrically equipped and the exterior painted, at a cost of \$2,000, all of which was provided for before the close of the services on the day of re-opening, August 27, 1916. On this occasion the pastor was assisted by Dr. Offermann, of the Mt. Airy Seminary, preaching the sermon based on Luke 19:1-10. At the afternoon service Revs. Nickel,

Waidelich and Paules preached the sermons. At the evening service Rev. W. A. Fluck preached on Exodus 14:15. The first constitution was adopted in 1836. The second, recommended by the General Council, was adopted by the congregation in 1895. The congregation united with the Ministerium in 1751. In 1750 Henry Melchior Muhlenberg preached and administered the Lord's Supper to the congregation. In the year 1834 the house in which the sexton lived was destroyed by fire, and many of the early church records were destroyed. The present house in which the sexton lives was built in 1834. In 1892 the congregation celebrated the centennial of the erection of the present beautiful church building. The congregation was incorporated under the present pastorate in 1895. The congregation gave four sons to the gospel ministry, viz., Rev. George Roeller and Rev. Isaac Roeller, deceased. Rev. A. Waltz, of Brooklyn, and Rev. J. F. C. Fluck, of Philadelphia. This congregation is the mother church of all the Lutheran churches in this vicinity. Her latest daughter is St. Paul's Lutheran Church, of Telford, Pa. She still has a membership of 215 active members. The supposition is that Streiter, who acted as the first pastor of the Old Goshenhoppen congregation, was also pastor at Indianfield until 1741. Conrad Andrea, who had come to this country from Germany in 1742, assumed charge of this congregation in connection with the Old and New Goshenhoppen congregations. He remained with these congregations until 1750, when he resigned and moved to Germantown, where he died January 1, 1754. In 1752 Lucas Rauss became pastor. At this

time Indianfield was united with Tohickon and Old Goshenhoppen into a parish. Rauss was not quite regular in meeting his appointments, and this sometimes gave offence to his parishioners. For this reason he became estranged from the people in Tohickon and Indianfield, so that he thought it advisable to resign these congregations in 1753, remaining at Old Goshenhoppen until 1758. In 1753 Rev. Frederick Schultz became pastor and served the congregation until 1763. The existing church record was begun by him in 1753. Rev. Joseph Roth assumed charge in 1763-1767. Rev. John M. Enterline was pastor from 1767 to 1771. With the coming of Conrad Roeller a brighter future opened for the congregation. He took charge in 1772. The temporarily dissolved pastoral district, organized by the Synod in 1751, was restored under his able leadership. He remained pastor until his death in June, 1799. He was buried under the altar of the Indianfield church. His son, George, became pastor in 1800, serving until his death in March, 1840. He lies buried in the rear of the church. Pastor E. Peixotto became pastor in 1841, remaining until 1864. He died while pastor of the Lutheran Church at Manayunk in 1871. In 1865 F. Waltz assumed charge, serving the congregation for 28 years and 3 months. After his resignation he was elected pastor emeritus. He lies buried at Sellersville. In the fall of 1892, C. R. Fetter was elected as successor to Rev. Waltz, assuming charge April 1, 1893. The services of the church were in the German language up to the present pastorate, when English was introduced into the services every fourth Sunday.

ST. LUKE'S, (KEELOR'S) FREDERICK

A BAND of Christians in Frederick Township, Penna., adhering to the doctrinal principles of the two Protestant denominations, Lutheran and Reformed, being isolated by a considerable distance from their mother churches, viz., Swamp, St. Paul's at Red Hill and Old Goshenhoppen near Salfordville, Pa., yet hungering and thirsting for more frequent participation in the public worship of Almighty God, a desire grew up in their hearts for a place of worship in their neighborhood. This desire impelled them to investigate and see whether a sufficient number of people of their faith were in the neighborhood to justify them to undertake such a project. The result culminated in the announcement and holding of a public meeting, where it was speedily decided to build a church of brick, to be a Union church and to be named "Friede in Zion Gemeinde," but later its name was changed to St. Luke's Church. A lot was secured, voluntary contributions were made, some contributing timber, others stone and others labor, hauling, etc., all unitedly laboring together, and their fond hopes of a place of public worship, in their neighborhood, were realized, in the completion of the church building in 1834.

We deplore the absence of the facts relative to the laying of the cornerstone, or of the dedication of the church, for there is no record whatever of anything up to 1858, except a record of baptisms, a few com-



ST. LUKE'S, FREDERICK

munion lists and a record of three classes confirmed, nor could any of the oldest members give us any reliable information relative to these occasions.

Already, early in the history of the congregation, thoughtful men and women looked to the future of the congregation and rightly felt that the perpetuation of the same depended upon the future generations and that they were obligated to make provision for the training of their children "in the admonition of the Lord." This resulted in the organization of a Union Sunday-school in the church building, which, however, became the cause of one of the most spirited contests in the history of the congregation. This organization was driven from the church and compelled to erect a separate building for Sunday-school purposes, in which building the Sunday-school was conducted for a number of years, until prudence and wisdom prevailed, and the Sunday-school was permitted to hold their sessions in the church building. Here they are held today, and a most efficient and active Sunday-school prevails, which efficiency is largely the result of the untiring efforts and zeal of Prof. John Gresh, a competent, godly and able leader. The school also has a separate building for the infant department, located across the street from the church, also used for catechetical instruction and other kindred meetings. The first official record of any act in the congregation is that of a class confirmed by Rev. Conrad Miller, on November 16, 1834. The first baptism recorded took place January 11, 1835.

On December 1, 1858, a congregational meeting was held to prepare a constitution for the Lutheran con-

gregation, which was submitted and accepted, item by item, at a subsequent meeting, held December 20, 1858.

On June 16, 1860, at a congregational meeting, it was decided to adopt the Lutheran Church Book, then called "Wollenweber's Gesangbuch," which is gradually being eliminated. The "Kirchenbuch" and the entire liturgical service is used at both morning and evening services.

On June 18, 1864, a committee from the Sunneytown congregation appeared before a congregational meeting and proposed that St. Luke's withdraw from the Swamp parish, from which it was supplied up to this time, and unite with Sunneytown, Pennsburg and Sassamansville, to form a parish, but no delegate being present from Pennsburg, the matter was postponed to a later and more opportune time. October 21, 1865, the secretary of the congregation was advised to ask the advice of Conference on the matter, which, however, the congregation rejected by a vote of 10 for and 33 against.

On February 1, 1868, representatives from each of the four congregations, viz., Sunneytown, Pennsburg, Sassamansville and St. Luke's met at Sunneytown and decided that the four congregations unite and form a parish, which action was ratified at a congregational meeting held March 21, 1868, and ratified by Conference on October 4, 1868, at Trappe, Pa. This union of these four congregations continued until 1904, when Pennsburg and Sassamansville with-

drew, and St. Luke's and St. John's at Sumneytown formed a charge, which continues as a parish to date.

On March 20, 1886, a charter and new by-laws were granted and adopted. On July 25, 1887, by the will and testament of Caroline Stettler, the Lutheran congregation came into possession of a legacy of \$1,400, the interest of which, or as much of it as is required, to keep in good repair her and her husband's monument, and the rest to be used to keep in repair the old cemetery.

In 1916 the individual communion cups were introduced, as well as the duplex envelope system.

St. Luke's is full of zeal and endeavor, having a Union Young People's Society, Home Department of the Sunday-school, a Cradle Roll Department and a live church council. In benevolence she always meets her obligations, and we have reasons to predict that in the future she will measure up very creditably to her responsibility.

Rev. Conrad Miller seems to have been the pastor in 1834, being credited with confirming 3 classes, a number of baptisms and communion lists.

Rev. N. Jaeger was pastor from May 5, 1853, to November 2, 1856.

When Rev. H. Wendt became the pastor is not known, but in connection with the Swamp charge he served St. Luke's up to September 17, 1864.

On August 19, 1865, Rev. A. Groh was elected to serve as supply until it would be determined to which parish St. Luke's belonged. Rev. Francis T. Hoover was pastor from March 24, 1866, to April 19, 1868;

Rev. Laitzle, from May 3, 1868, to October 4, 1868;
Rev. William B. Fox, from 1868, to April 1, 1905;
Rev. Charles F. Dapp, from July 5, 1905, to August
21, 1910; Rev. Cyrus E. Held, from November 1,
1910, to the present.

ST. MATTHEW'S, (KELLER'S) BEDMINSTER

ST. MATTHEW'S Evangelical Lutheran Church, better known as Keller's Church, is situated at the upper end of Bedminster Township, Bucks County, Pa. Standing upon a prominence along the Ridge road with the Tohickon creek winding along its base, it commands the view of one of the most fertile valleys of the country.

Of the first building nothing more is known than the mere fact of its existence. Tradition claims it to have been a log structure, built upon the present site. A large tract of land upon which the church was located was bought for sixty dollars and forty-seven cents by Henry Acker, Henry Keller and Christian Stoneback, the trustees of the congregation, and a warrant granted for the same August 17, 1751. Twenty acres of the original tract are still the property of the congregation. The second church was a building of stone sometimes called the "Bush Kirch," or "The Church of the Woods," so called on account of its location at the end of the long tract of woodland on either side of the Ridge road. Its more common name was the "Stange Kirch," or "Bar Church." This



KELLER'S, OLD CHURCH, ERECTED 1847

name it derived from the long iron bar that passed through its bulging and supported walls. It derived its present name from Heinrich Keller, who was interested in the congregation at its very beginning and whose descendants figured prominently throughout its entire history. The third church was also a stone structure erected in 1841. Up to this time, a period of almost a hundred years, the church was exclusive Lutheran property. But at the time of the erection of the third building the German Reformed became joint owners of the church. In 1894 this building was removed and the present edifice erected.

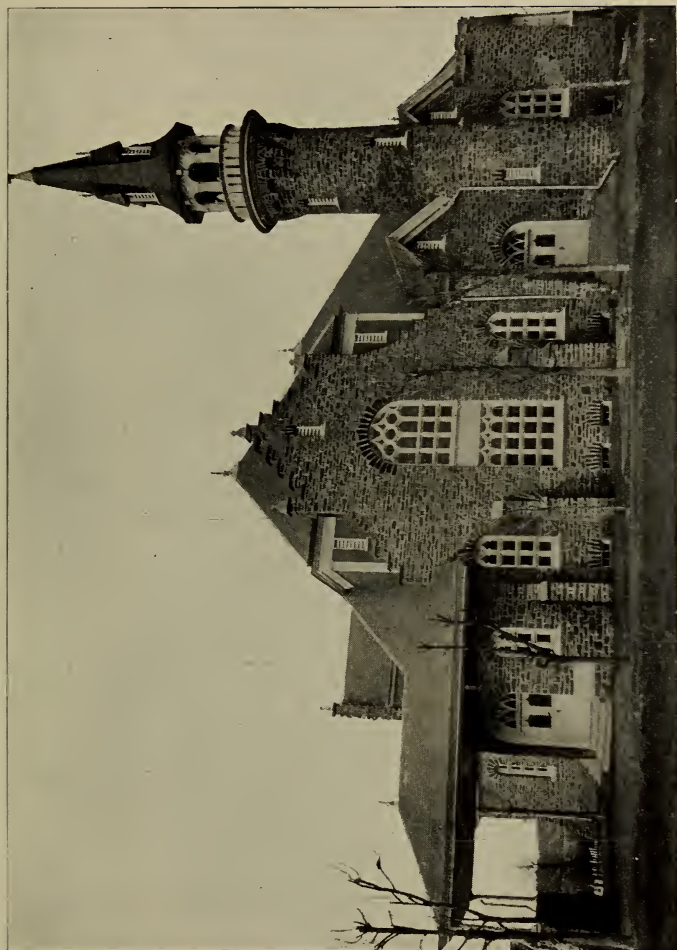
The first pastor of this congregation of whom there is any record was Lucas Raus. He was a native born German and came to America in 1749, serving as an assistant to Brunholtz and Muhlenberg for some time. In 1751, according to his statement in the church record, he came "to take charge of the vacant congregation at the Tohickon," indicating that the congregation was in existence prior to that time. He preached his introductory sermon on July 7, 1751. In the same year he began the church record, which is still in a good state of preservation. It is impossible to determine the exact date when he relinquished the work, but it seems to have been shortly before, or directly after his marriage, August 7, 1753.

Who the immediate successor of Raus was, is unknown, but in 1757 Wilhelm Kurtz, renowned for his scholarly attainments, took charge of the work and remained until 1758. Conrad Daniel Walther, the successor to Kurtz, arrived in 1760 and departed in 1761. He was followed by Otto Hasse, who served from

1762 to 1764, and then by Johann Michael Enderline, who remained from 1766 to 1770. In 1774 we find a Swede by the name of Peter Friedrich Niemeyer in charge of the congregation. Here there is a break in the historical data until Anthony Hecht, a school teacher, appears in 1794. He died while pastor of the congregation, and was laid to rest within the chancel of his church, now a part of the old cemetery.

August Heinrich Schmidt served from 1795 to 1798, and he, too, is buried in the cemetery beside the church. About the year 1802 a man by the name of Tenno served. He was succeeded by Nicolaus Mensch, who served from 1806 to 1823. Immediately after him, in 1823, came H. S. Miller, who at the time of his death had spent sixty-four years in the ministry. From 1838 to 1841 Rev. C. F. Welden, D.D., one of the founders of the General Council, performed efficient service in the congregation.

He was followed by one who still lives in the memory of quite a few of the members of the congregation, namely, Rev. William B. Kaemmerer, who served from 1842 to 1860. E. H. M. Sell served from 1862 to 1863, and Leonard Groh from 1863 to 1864. In 1865 Rev. R. B. Kistler took charge of the congregation and served it faithfully until 1870. Rev. G. M. Lazarus, the next pastor, began his labors on the first Sunday in January, 1871. In 1870 this congregation, together with St. Paul's, Applebachsville, and St. John's, Quakertown, were constituted a parish. He served this congregation faithfully until his tragic death on January 31, 1874. He was on his way to officiate at a funeral at Keller's Church, when his



ST. MATTHEW'S, BEDMINSTER TWP.

horse, becoming frightened, ran away and hurled him to his death.

During the same year, 1874, Rev. J. F. Ohl was called to become the pastor. During his pastorate the congregation showed signs of life and activity in every direction. The organ that had done service since 1792 was replaced by the present one, which was dedicated October 29, 1876. The new cemetery, started in 1874, was incorporated in 1884. In 1889 the congregation was also incorporated. He served until 1893. During the pastorate of his immediate successor, Rev. G. C. Gardner, the present church building was erected. In 1895 he resigned as pastor in order to serve St. John's, Quakertown, exclusively, which at this time became a separate parish. The organization of the Sunday-school is another fruit of his work.

Rev. Warren Nickel supplied the congregation while a student at the Theological Seminary until his ordination in June, 1897, when he became the regular pastor. Through his efforts a Young People's Association was organized, through which I. F. Frankenhof and E. V. Nonnemacher were influenced to enter the ministry. After serving for almost twelve years, he brought his pastorate to a close on August 15, 1908. Rev. N. Y. Ritter was his immediate successor, and served the congregation effectively from January 1, 1909, to December, 1914. During this pastorate the Woman's Home and Foreign Missionary Society was organized. After a lapse of over a year the present pastor, Rev. Rufus E. Kern, was called, who took charge of the congregation on the first of March,

1916. At present the church edifice is undergoing extensive alterations, and is being renovated both on the exterior and in the interior.

TRINITY, LANSDALE

THE first steps towards gathering a Lutheran congregation at Lansdale were taken at the meeting of the First District Conference, January 10, 1881, when the Revs. Geo. D. Foust and James L. Becker were appointed a committee "to go to Lansdale to gather a congregation, if possible, and to supply the same with Word and Sacrament." This committee visited Lansdale May 17, and, after consultation with a number of Lutherans interested in the movement, made arrangements to hold services in Lansdale (Freed's) Hall. The first service was held May 29, at 3 P. M., Rev. Becker conducting the service and Rev. Foust preaching the sermon. The next service was held June 5, at 7.30 P. M., and from this date services were held every other Sunday at 3 P. M., Revs. Foust and Becker alternating.

On July 16, 1882, the congregation was organized by adopting the constitution recommended by the General Council, under the name, "Trinity Evangelical Lutheran Congregation, Lansdale, Montgomery County, Pennsylvania." The first Church Council, elected August 22, was installed by the Rev. Foust September 10. The congregation was received into connection with the Ministerium of Pennsylvania at the meeting of the First District Conference held at

Bridgetown (South Perkasio), September 11, 1882. Continuing to hold its services in the above-named hall, the congregation, in the course of several years, came to realize that its success called for a more suitable place of worship,—a home of its own, if possible. A committee was appointed to make a survey of the town with the view of finding available locations for a church. This committee reported, among other places, that the school property on East Main Street was for sale, and recommended its purchase. This property, fronting on Main street, 160 feet by 180 feet deep, with a two-story school house 40 by 26 feet, was purchased September 16, for the sum of \$3,055. This school-house, after needful alterations and repairs, was consecrated and set apart as a house of worship on June 5, 1887. The Rev. D. K. Kepner, president of the First District Conference, preached at 10 A. M. in English, and the Revs. Foust and Becker performed the act of consecration. The Rev. J. S. Renninger preached in German at 2 P. M., and the Rev. O. P. Smith at 7.30 P. M. in English.

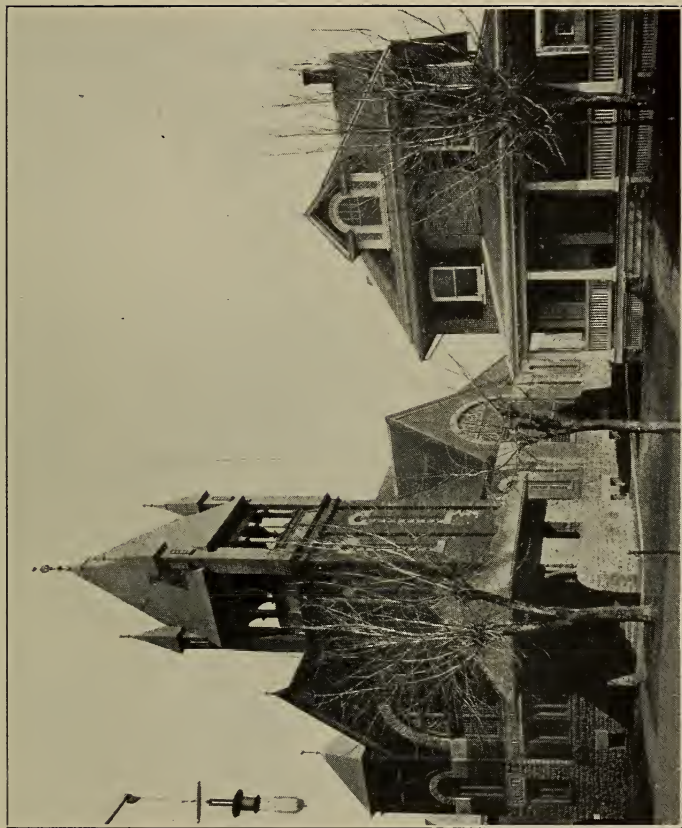
On December 1, 1886, the charter prepared for congregations by the Ministerium of Pennsylvania, together with its former constitution as revised to conform with said charter, were adopted.

In January, 1888, the congregation presented a petition to Conference asking for more frequent services than could be given them under existing conditions, and for a regular pastor, if possible. A committee of Conference, to whom the matter was referred, advised that Christ Church, Towamencin, be requested to unite with Trinity, Lansdale. Both congregations,

at regularly called meetings, accepted the proposition and their action was confirmed by Conference September 3, thus forming the new Lansdale Parish. The pastor of the Sellersville parish, of which Christ, Towamencin, was a part, having received a call from Trinity, Lansdale, now resigned St. Michael's, Sellersville, and Ridge Valley congregations, and on October 16, accepted the said call, thus becoming the pastor of the Lansdale parish.

On March 6, 1890, it was resolved to erect a new church during the current year. Plans were adopted for a building 40x65 feet, with corner tower. Ground was broken April 21. The cornerstone was laid by the pastor July 6, the Rev. F. Berkemeyer preaching in German and the Rev. H. Peters in English. Other pastors participating were: Revs. R. B. Lynch, D. L. Coleman and J. H. Waidelich, the latter preaching at the evening service. The new church was consecrated on Laetare Sunday, March 8, 1891. The pastor performed the act of consecration, the Revs. O. F. Waage and O. P. Smith preaching the sermons—the former in German and the latter in English. Further services were held in the afternoon and evening and on the succeeding Tuesday, Wednesday and Thursday evenings, the following pastors participating: J. H. Waidelich, J. N. C. Park, D. H. Reiter, J. L. Sibole, W. A. Schaeffer, D.D., J. Q. Upp and E. Smith.

In October, 1895, an unknown donor sent the congregation the sum of \$55, with the statement that it is "to be used for church, bell or music." It was resolved to gather additional funds and to use the same for a bell. The bell was secured and installed during the



TRINITY, LANSDALE

winter and consecrated March 12, 1896. The Rev. T. L. Seip, D.D., president of the Ministerium, preached the sermon.

On April 13, 1911, it was decided to build an addition to the church and to procure a pipe organ. An extension of twelve feet to the rear of the building was completed in time to re-open in the early Fall. The contract for a two-manual pipe organ was awarded December 11, 1911, to Bates & Cully for \$2,275. The organ was installed during the month of March and consecrated April 21, 1912. The Rev. E. T. Horn, D.D., LL.D., president of Synod, preached the sermon and assisted the pastor in the service of consecration. The Rev. C. C. Snyder, president of Conference, preached in the evening. Further services were held on Monday and Tuesday evenings, the following pastors participating: Revs. C. G. Beck, Warren Nickel, D. H. Reiter, J. H. Waidelich, C. W. Jeffers, F. M. Urich, P. A. Laury and N. Y. Ritter. The latest improvement was made in the summer of 1912, when the interior of the church was repainted and the walls beautifully frescoed.

After the congregation had secured its own church home in 1887 it organized a Sunday-school by electing officers and teachers to conduct the same. The literature of the Church has been used from the beginning and the school has been very helpful in building up the congregation along churchly lines. At present it numbers about 300 scholars and 33 officers and teachers.

A Missionary Society was organized on May 11, 1890. Its aim is to awaken and foster an interest in the

various departments of the work of the Church and to give material aid to the congregation and to objects of benevolence. The society is connected with the Luther League.

A Woman's (Dorcas) Society was organized November 11, 1895. This society is active in promoting the interests of the congregation and through the influence of the Conference Mission Society, with which it is connected, its efforts are being directed more and more to the wider sphere of church activity.

In the spring of 1902 it was decided to re-model the two-story building on the ground, changing the same into a commodious dwelling house. The alterations were completed during the following winter and the building has been occupied as a parsonage since June, 1903.

ST. JAMES', LIMERICK

WHILE the standards of right and truth are eternally fixed by the immutable Word of God, nevertheless the moral deductions which men have made therefrom vary with the ages in which they have lived, so that what may be regarded in one age as legitimate and proper, is often condemned and censured by succeeding generations. This fact we find illustrated in the history of St. James' Union Church of Limerick, for to it belongs the unenviable distinction of having its inception in what today, to say the least, would be regarded of doubtful morality—a lottery, although that method of raising money was by

no means uncommon, even for churches, a century ago.

About the year 1807 the residents of Limerick Township, desiring to have a house of worship in their midst, petitioned the Legislature for the privilege of conducting a lottery to raise \$2,000 for the building of a union church for the Lutherans, Reformed and Episcopalians. A charter for that purpose was granted February 16, 1808, and eight commissioners were appointed. It was not until the winter of 1812 and 1813 that the matter was pushed, although the printed tickets, some of which are still extant, are dated Limerick, January 24, 1810, and bear the signature of John Barlow, who was one of the commissioners. In the memorandum of agreement with the master mason, Philip Dewald, dated May 26, 1817, and which is still preserved, the names of Matthew Brooks, Owen Evans, James Evans, Isaac Markley and James B. Harris appear, as the surviving commissioners, while John Barlow signs as a witness. The tickets for this lottery sold for \$2 apiece, and in the financial statement of John Barlow to the treasurer of the church, dated September 3, 1813, \$1,396 is given as the amount realized by the transaction, of which sum \$903.44 was paid to the treasurer at that time, leaving a balance due the church of \$492.56. Various small sums were paid, so that two years later we find this entry: "November 30, 1815. Balance due, \$426.16." A supplementary statement made April 19, 1821, shows that John Barlow paid \$20.80 prize money on six tickets after the commission had been deducted, and takes credit for \$371.49 for work done for the

church, leaving a balance due the church of \$33.87. When this small balance was settled it is impossible to say, as the record thereof has not been preserved.

From the original financial statement a copy of two items is herewith given, as they may be of interest:

"By 27 tickets delivered to treasurer for the use of the church, \$54.00.

"By 86 tickets drawn at the risk of the church, \$172.00."

In Bean's History of Montgomery County, Wm. J. Buck states that the cornerstone was laid April 17, 1817, but the memorandum of agreement referred to above, and drawn up a month and nine days after the above date, contains this statement: "The said Daywalt will build, put up in a good and workmanlike manner the stone, or mason work, of the said church at the place and time that the said commissioners may agree on." Farther on in the same document he "engages to commence the said work immediately and that the first work he commences after the ensuing harvest, provided if it is possible for the said commissioners to get the material ready for the same." The foregoing statements seem to indicate that the cornerstone must have been laid on a later date, although the writer has no documentary evidence as to when it took place. The same history states that it was consecrated in 1818, whereas the first entry in the first record of the congregation is: "Union church was consecrated on Whitsunday, 1819."

Two congregations were formed, a Lutheran and a Reformed. The Episcopalians made no further use

of their rights than perhaps to hold an occasional service.

It has been commonly accepted that Rev. Henry A. Geissenhainer was the first pastor and served from 1818-1821, whereas the church record states that the first regularly called minister was Frederick W. Geissenhainer, Sr., D.D. Unfortunately no date is given, but it must have been about the time of the consecration, or at least shortly thereafter, for he records his first ministerial act, a baptism, on September 30, 1819. His pastorate closed in April, 1823, when he accepted a call to New York.

His successors were his son, Frederick W. Geissenhainer, Jr., D.D., who was pastor from March 30, 1823, to March, 1827; Rev. Jacob Wampole, from July, 1827, to April, 1834; Rev. John W. Richards, D.D., from May, 1834, to April, 1836; Rev. Jacob Wampole again, from April, 1836, to his death on January 3, 1838; Rev. Henry S. Miller, from April, 1838, to May 30, 1852; Rev. George F. Miller, from 1852 to March 31, 1861; Rev. George Sill, from 1862 to October 1, 1863; Rev. John Kohler, D.D., from January 1, 1864, to September 27, 1873; Rev. Oliver P. Smith, D.D., from June, 1874, to May 1, 1889; and Rev. Nelson F. Schmidt, from May 1, 1889, to the present, making this last pastorate the longest in the history of the congregation.

Twice during the history of the congregation the German and English portions parted company, each electing its own pastor. The first separation occurred 1823, when the German members elected the Rev. Jacob Miller, who served until 1829. He was follow-

ed by the Rev. Conrad Miller, from 1829 to 1837. The divided portions united in electing the Rev. Henry S. Miller and remained together until the resignation of Rev. George F. Miller, in March, 1861. After an interim of one year Rev. George F. Miller was re-elected pastor of the German congregation only, on March 7, 1862, and served in that capacity until September 29, 1872, as the records of the church clearly show. Thus it will be observed that for almost fifty years the German congregation was served by four pastors, each bearing the surname Miller. It may also be of interest to note that the minute book of the German congregation, bearing date of March 28, 1863, contains the following: "Resolved, by the vestry of said congregation that the pastor of said congregation be requested to preach every other time in the English language, if he has a right to do so."

After the resignation of Rev. G. F. Miller, the German vestry engaged Rev. Carl Koerner to preach for them until arrangements could be made for a regular pastor. On October 18, 1873, a consolidation of the German and English vestries was effected and articles of agreement drawn up. The united congregation elected Oliver P. Smith, while still a student at the Philadelphia Theological Seminary, in February or the early part of March of 1874, on the basis of equal services for both portions of the congregation. Just when the equal division of services gave way to a larger number of English ones it is impossible at this time to state, but the present pastorate opened in May, 1889, with two English services to one in German. The last German service was held on Decem-



ST. JAMES', LIMERICK

ber 27, 1908. The question has often been raised: When were English services first introduced? It has been variously answered, but we unhesitatingly reply: From the beginning, simultaneously with the German, for the first record book has this inscribed on the fly-leaf: "Records of the Evangelical Lutheran English and German Congregations of the Union Church in the Township of Limerick, in the County of Montgomery, in the State of Pennsylvania."

The church erected in 1817 was torn down in 1875 and the erection of the new stone church begun in the fall of the same year. It was consecrated in the fall of the following year. In the summer of 1898 the church was renovated and the pipe organ, which had been on the gallery, was brought down and placed to the left of the pastor, as he occupies the pulpit. During the year 1904 arrangements were made to replace the old organ with a new two-manual pipe organ, containing fifteen full speaking stops and which cost \$1,600. At the same time the pulpit and chancel arrangement was entirely changed. The old high pulpit in the centre, with steps leading up on either side, and a stand doing service as an altar, beneath and in front of the pulpit, and a reading desk to the pastor's left, gave place to an enlarged chancel containing a pulpit platform with steps in the centre. In the rear of this platform was placed a large and magnificent altar, over which is a finely executed oil painting of Christ in Gethsemane. To the right, facing the congregation, is a new pulpit, while the reading desk is to the left. The consecration took place on November 6, 1904. The church was further renovated during the fall of

1910 by the installation of a steam heating plant, new pews and carpet, while the Sunday-school room was equipped with new matting and chairs. It was re-consecrated on January 15, 1911. In December, 1916, new stained glass windows were added to beautify the building, every window being a memorial. As a result St. James' of Limerick is a most churchly and attractive edifice.

In 1840 a Union Sunday-school was organized, wherein the children of the Lutheran and the Reformed congregations were instructed in God's Word for upwards of forty years, when in the judgment of Rev. O. P. Smith the time had come to organize a distinctively Lutheran Sunday-school with Lutheran literature. Each congregation has had its own Sunday-school ever since.

A Woman's Missionary Society was organized about a dozen years ago, which has enlisted the interest and co-operation of a very substantial part of the female membership of the congregation. It has created an unprecedented interest in the cause of missions and has added materially to the benevolent contribution of the church. Its affairs have been administered by women who are alive and awake to the needs of the Church and who realize the responsibility of the individual as well as of the individual congregation to the Master's cause.

Just about one year ago the young folks and children were organized into a Junior Missionary Society, in which they are taught the necessity, needs and conditions of our Church's missionary enterprises. Under its judicious and efficient management an interest is

being engendered in their tender hearts which we are confident time will never be able to remove. On the other hand we trust that the passing years may only add to their zeal.

Thus in these two organizations the wholesome leaven of a missionary activity and zeal for the extension of the kingdom of God has been hid in the meal of congregational life, and we are only trusting in the divine promise when we assert our confidence that it will not cease to work until the whole lump has been leavened.

Three years ago the male members of the Sunday-school formed a Young Men's Club, to which only young men identified with the Sunday-school were eligible. From the outstart it proved a source of inspiration both to the Sunday-school and congregation, and a stimulus to greater zeal along every line of congregational activity. The first catechetical class that was conducted after its organization was the banner class, so far as members are concerned, of the present pastorate, which at that time had already passed the quarter of a century mark. The great majority of the male members thereof came from the Young Men's Club.

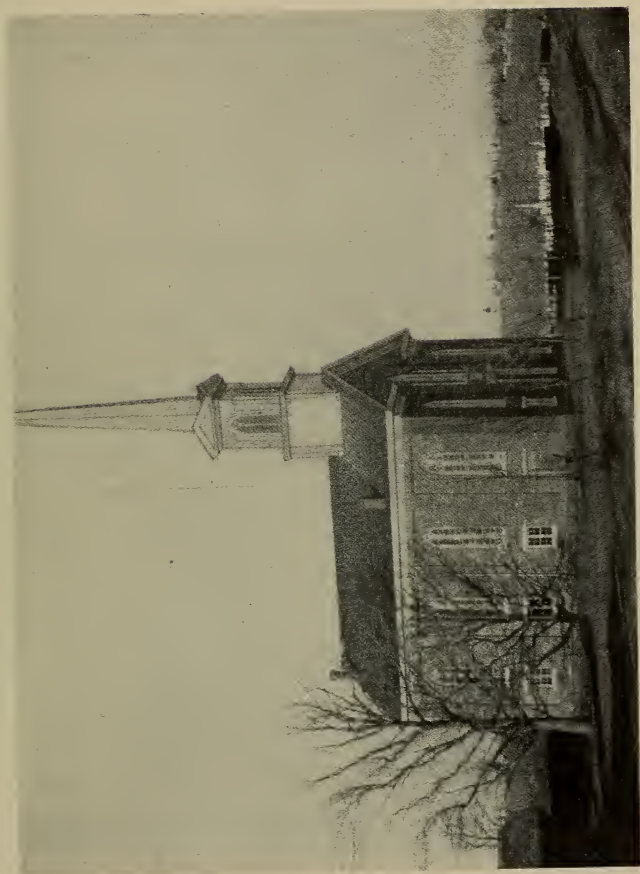
While St. James' is a distinctively rural congregation, confronted with all the conditions and problems that perplex the country parish, it has not only maintained its own, but has grown more healthful and vigorous in body, and stronger in its spiritual life and activities.

CHRIST, (LOWER TINICUM) TINICUM

THE congregation at Lower Tinicum, known as Christ's Evangelical Lutheran Church, is historic, its origin dating back to Colonial times. While the records of these early days are almost devoid of historical data, they do give a list of baptisms, communicants and catechumens, the earliest baptism being dated 1747. Without a doubt some of the earliest pioneers of Lutheranism conducted worship for this congregation in its formative period. It is commonly reported that the Rev. H. M. Muhlenberg on his travels preached to the Germans settled at the mouth of the Tinicum creek on the Delaware, and that this group later became the first members of the congregation.

The records show that the first pastor was Rev. John Michael Enderlein, who preached here from 1766 to 1769. The organization of the congregation, however, did not take place until 1769, when Rev. August Herman Schmitt became pastor, and he labored here until 1774. The first house of worship was a log church, built back about one quarter mile from the later site, on a hill. There is no record as to when this log church was built or how long it was used, but according to the tombstones found in the graveyard it must have been used from about 1759 until about 1808. The graveyard alone remains.

In this log church, beside the pastors already mentioned, the following served: Revs. Sannam, 1774 to 1789; Peter Ahl, 1789 to 1797; John Conrad Yeager, 1797 to 1801; Cramer, 1801 to 1803; John Nicholas



CHRIST, LOWER TINCUM, DESTROYED BY FIRE

Mensch, 1803 to 1823. It was undoubtedly during the pastorate of Rev. Mensch that the second church was built, and though the date is somewhat uncertain, it must have been about 1808. It was built on the road from Pipersville to Frenchtown, about three miles from Pipersville.

The following pastors served the Lutherans in this union church, of which the Presbyterians were also joint owners: Revs. Henry S. Miller, 1823 to 1838; C. F. Welden, 1838 to 1842; C. P. Miller, 1842 to 1865. It was toward the close of this pastorate in 1861 that the third church, known in the community as the Brick church, was built and dedicated, costing \$13,000. This was owned and used by the Lutherans and Reformed until July 2, 1907, when it was struck by lightning and destroyed by fire.

The pastors who served in this third church after Rev. C. P. Miller were Revs. W. S. Emery, 1865 to 1883; J. W. Mayne, 1884 to 1888; R. B. Lynch, 1888 to 1903; C. C. Snyder, 1903 to 1912.

From 1842 until the latter part of the pastorate of Rev. W. S. Emery this congregation was a part of the parish consisting of three or more other congregations, some of which were Nockamixon, Springfield and Durham. About 1878 Rev. Emery served Christ's, Tinicum, as a separate parish; but later, in 1884, it was joined to St. Luke's, Dublin, and this parish became the Lower Tinicum parish of the First District Conference.

After the third, or Brick Church, was destroyed by fire in 1907, the congregation decided to build its own church. The old site was sold to the Reformed and a

new site was purchased about one quarter mile distant at Tinicum. Ground for the new church was broken on April 2, 1908, the cornerstone was laid on May 17, 1908, and the consecration took place on November 22, 1908. A debt of only \$7,400 remained on the church that cost \$30,000, and two years later, on Thanksgiving Day, this was all paid. On June 12, 1909, a fine new memorial pipe organ was presented and dedicated.

After the pastorate of Rev. C. C. Snyder, during which the new church was built, the Rev. W. A. Fluck, the present pastor, took up the work on January 1, 1913.

A Women's Missionary Society was organized in the winter of 1898, and has since been the greatest missionary factor in the life of the congregation.

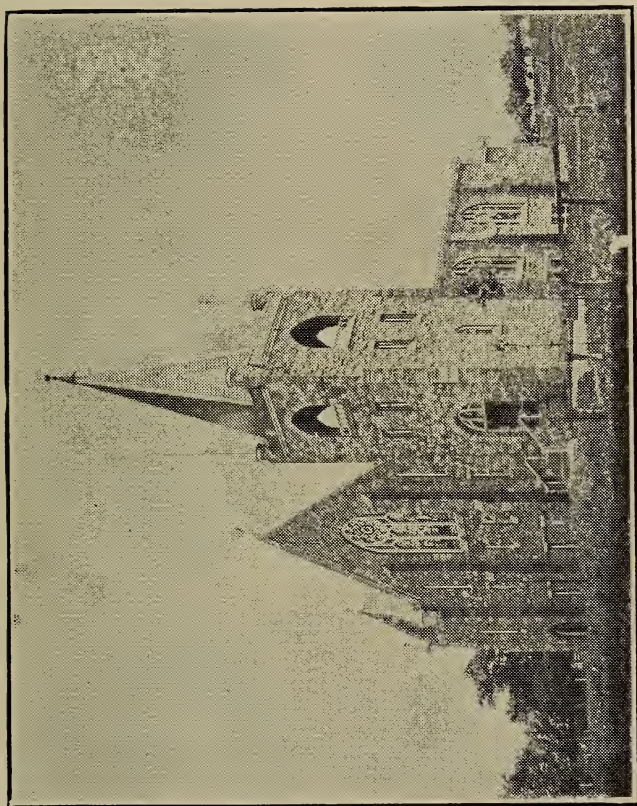
The Sunday-school up to the building of the present church had always been union, but upon entering the new church in 1908 it became a distinctly Lutheran organization.

A Luther League was organized in May, 1909, and is still faithfully at work.

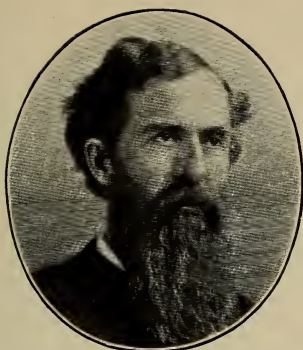
From time to time mission study and teacher training classes are conducted, while for the last ten years there has always been one or more Junior Mission Bands at work.

In September, 1916, it was decided to build a parsonage alongside the church; this is now in course of construction, with over half the cost subscribed.

The present membership of the congregation is 345.



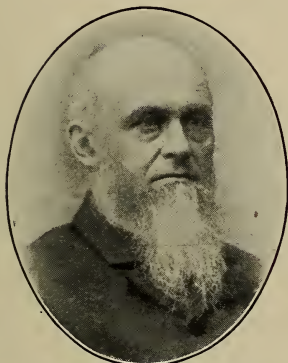
CHRIST, LOWER TINICUM



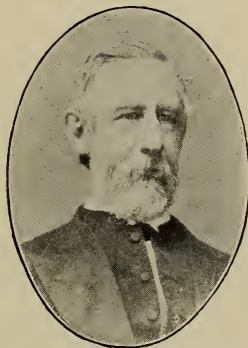
REV. D. K. KEPNER



REV. JACOB NEFF



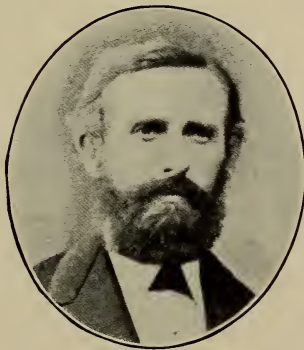
REV. W. B. FOX



REV. B. M. SCHMUCKER, D.D.



REV. GEO. D. FOUST



REV. G. M. LAZARUS

GRACE, NORRISTOWN

THE first active effort to establish a Lutheran church in the western part of Norristown was made in the month of April, 1884, when Mr. Henry Lehman, a member of Trinity Evangelical Lutheran Church, purchased a lot at the corner of George and Marshall Streets, and held it for a future congregation to be organized. He also interested himself in obtaining aid from the Ministerium of Pennsylvania for the proposed mission and secured an appropriation of \$200 per year toward the support of a pastor.

On January 14, 1885, the Church Council of Trinity Church took an important step forward in appointing a committee, consisting of Henry Lehman, Geo. W. March and G. F. Neiman, to ascertain whether and where a suitable place could be acquired for the location of the mission, and to learn the possibility of obtaining a suitable pastor to take charge of it. This committee was to report as soon as possible.

On February 12, 1885, this committee reported that they had secured the use of the Chain Street school building at a rental of six dollars per month. A short time later they communicated with Rev. Robert D. Roeder, then a student of theology, and on March 22, 1885, called him on behalf of the Church Council to organize the new congregation. In April, 1885, the committee reported that Mr. Roeder had accepted the call and would assume charge of the work immediately after his ordination.

The first service of what later became Grace Evan-

gelical Lutheran Church was held in the Chain Street school building on Sunday morning, June 7, 1885, the Rev. Robert D. Roeder conducting the service and preaching the sermon. The full liturgy of the Lutheran Church was used and the occasion proved a success in every sense of the word. The interest and attendance showed that a large and promising field was ready for development.

In the afternoon at 2 o'clock a Sunday-school was organized with the pastor as superintendent. Fifty-seven persons were enrolled at this service. The rapid augmentation of this number on subsequent Sundays quickly demonstrated the necessity of this organization.

The formal organization of the congregation was effected June 17, 1885, when thirty-five persons met at the residence of Mr. Geo. W. March and formed themselves into a congregation, unanimously adopting the name of Grace Evangelical Lutheran Church.

The Sunday-school Association was organized one week later, with fifteen members.

The final adoption of the constitution and the selection of a Church Council took place at a congregational meeting, held on July 8th of the same year. The first Church Council was composed of: Elders, Dr. B. K. Johnson, Ephraim B. Bickel, Josiah Christman and John B. Bickel; deacons, Wm. G. Wright, John R. Hunsicker, G. F. Neiman, A. H. March, Joseph L. Kindy and S. W. Snyder. These men were formally installed Sunday, July 12, 1885.

On Sunday evening, August 30, 1885, Rev. Roeder was formally installed as pastor by the Rev. D. K.

Kepner, president of Conference, and the Rev. A. J. Weddell, pastor of Trinity Lutheran Church, Norristown.

The congregation was received into synodical connection at the fall meeting of Conference held at Doylestown, Pa., September 14-15, 1885. A charter was granted by the courts in October.

At a congregational meeting held on January 13, 1886, in the Chain Street school-house, it was decided to erect a stone chapel 45 by 70 feet, at the corner of George Street and Blackberry Alley, being the rear of the plot of ground secured by Mr. Henry Lehman and deeded to the congregation in December, 1885, for the sum of \$4,380.33.

The cornerstone of the new church building was laid with appropriate ceremonies on April 18, 1886, and on September 5th the building was dedicated to the service of God. The cost of building and furnishings aggregated almost \$6,400.

On April 1, 1892, the congregation, having prospered financially and numerically, by its own decision became self-supporting.

In August, 1895, the debt having been removed soon after its inception, a building fund was started, when Mrs. Henry Lehman gave \$300 to the congregation to be devoted to the building of a new church.

On February 21, 1904, after a faithful and successful pastorate of 19 years, Rev. Roeder resigned his office and accepted a call to Butler, Pa. Rev. Geo. A. Kercher was unanimously called to fill the vacancy. He accepted the call and entered upon his work Au-

gust 2, 1904. He was installed by the Rev. J. J. Kline, Ph.D., president of Conference, October 2, 1904.

During the opening months of the ensuing year a number of improvements were made to the church building. Electric lights replaced the gas, new stained glass windows were inserted, and a new pipe organ was installed. These improvements were used for the first time at the anniversary service held on the first Sunday in June.

For some time it had been felt that the chapel was too small for the congregation's needs and that either a new building must be erected, or the old one must be enlarged. Accordingly, when the Schwenkfeldian congregation, which was worshipping in the Chain Street school-house and was looking for a permanent place of worship, offered to purchase it, the congregation decided, at a meeting held May 31, 1905, to accept the offer. At this time it was also decided to dispose of the congregation's lots at the corner of Marshall and George streets. The amount received for the church and lots was \$15,500. It was further decided at this meeting to purchase ground on Haws Avenue for a new church building. This was done at a cost of \$10,-858. The Church Council was instructed to secure plans for the proposed structure. These plans were presented to the congregation on July 27th and were adopted. Ground for the new building was broken the very next day. The cornerstone was laid on Sunday afternoon, September 10, 1905, by the pastor, in the presence of a large congregation, the Rev. P. A. Laury, president of Conference, delivering the address.



GRACE, NORRISTOWN



On September 2, 1906, it was formally dedicated to the worship of Almighty God, the addresses being delivered by the Rev. R. D. Roeder, of Butler, Pa., and the Rev. I. Chantry Hoffman, of Philadelphia. The building, which is constructed along modified gothic lines, is an imposing brownstone structure 110 feet long by 54 feet wide. It contains within its walls a church auditorium with a seating capacity of over 500 and a Sunday-school room with a seating capacity of almost 1,000. The interior of the church, with its pale green walls and vaulted ceiling, its chestnut woodwork, and its handsome chancel furnishings, is exceedingly churchly and beautiful. The Sunday-school room also is very agreeable to the eye and is admirably adapted to Sunday-school purposes. The approximate cost of its erection was \$44,000.

Despite the heavy debt which this building incurred, the congregation did not suffer or stand still. Instead everyone worked harder and not only was the debt substantially reduced from year to year, but the congregation increased in membership and influence.

On March 3, 1915, after a fruitful pastorate of 11 years, Rev. Kercher resigned his office and on May 30th preached his last sermon. On the 10th of October the Rev. A. Charles R. Keiter, pastor of Holy Trinity Lutheran Church, Wildwood, N. J., was unanimously called to be his successor. Rev. Keiter took charge of the field November 15, 1915. He was installed December 12, 1915, by the Rev. Warren Nickel, president of Conference, Rev. Nickel delivering the charge to the pastor, and the Rev. W. D. C.

Keiter, D.D., delivering the charge to the congregation.

The six months which followed were marked by large accessions to the church and Sunday-school. Indeed, the latter were so great that at a congregational meeting held June 19, 1916, it was unanimously decided to build an addition to the Sunday-school building, 52 feet long by 30 feet wide, to take care of the rapidly growing infant department. It was also decided at this time to renovate the basement and equip it more completely to take care of the social life of the congregation.

At the time when this sketch was written these repairs and improvements were still under way. When they are finished the congregation will have one of the finest and most efficient church plants in the Conference. Needless to say, with this splendid church building and an interested active congregation, the outlook for the future of the Lutheran Church in the western part of Norristown is full of promise and encouragement.

TRINITY, NORRISTOWN

THE first Lutheran service in Norristown was held September 13, 1835, the Rev. C. W. Schaeffer, of Germantown, being in charge. The attendance was gratifying, but a later canvass by Pastor Schaeffer proved so discouraging that, to use his own words, "I had to let the matter drop."

Ten years later the Rev. William Rally held services for a time in the German language, but he suffered an attack of smallpox, and his work was interrupted, never to be resumed.

After another interval of three years, in 1848, the Ministerium of Pennsylvania appointed Rev. A. T. Geissenhainer missionary to Norristown. He assumed office July 11. An organization was effected in September of the same year, and subscriptions secured for a church building, when the project met shipwreck owing to the demand by a certain element that the morning service should invariably be in German.

With a loyal remnant the missionary then secured part of the site of the present church building and a small stone structure was erected. Shortly after the laying of the cornerstone the missionary resigned and was succeeded by Rev. R. S. W. Wagner. Under the latter's pastorate the church was dedicated in 1849. The cornerstone has been preserved in the foundation of the present building. At the first communion, held on succeeding Sundays in the German and English languages, twelve persons communed at the German and sixteen at the English service.

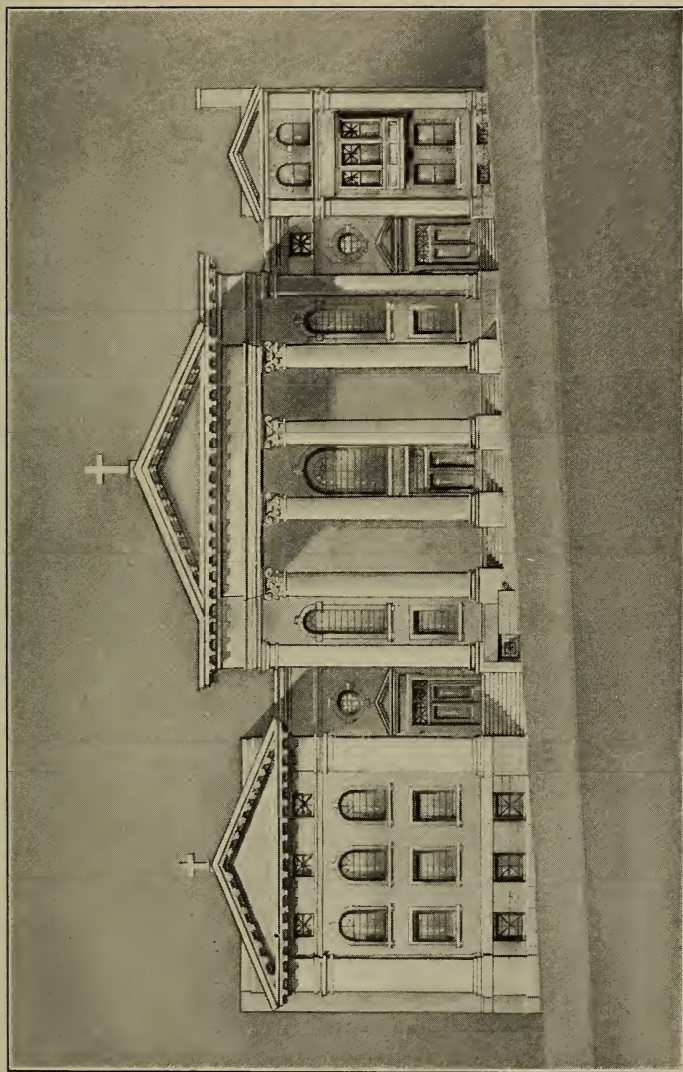
From this time on, for quite a period, the records show a list of painfully brief pastorates. Not until 1859 is there a pastor and pastorate of note. In that year the Rev. Charles A. Baer became pastor, and under his care the congregation assumed new life in all its departments. The church building soon became inadequate and was torn down to make room for a larger structure. This work was interrupted in 1862 by the Confederate invasion of Pennsylvania, and the consequent enlistment of nearly every male member of the congregation in response to the call to arms.

In 1863, however, the work was resumed. But unfortunately, before the building was completed, the beloved pastor sickened of a fever, presumably contracted during a visit to the battlefield of Gettysburg, and died on September 9th of that year. A large marble memorial tablet in the present church commemorates the life and activities of this devoted pastor.

His successor, the Rev. Christopher Knauff, labored for seven months and then lapsed to the Protestant Episcopal Church.

Then came the Rev. H. L. Baugher, and the new church, which is the present church, was dedicated in 1864. Lutheran vestments were introduced, the use of the service begun, the first pipe organ secured, and much done to make the congregation distinctively Lutheran.

In 1868 the Rev. A. J. Weddell began a pastorate which has been the longest in the history of the congregation, lasting nearly twenty years. A man of great piety and spiritual strength, he did much to firmly establish the congregation in Lutheran faith and prac-



TRINITY, NORRISTOWN

tice, and became one of Norristown's most highly respected citizens. In 1887 he was made pastor emeritus, in which relation to the congregation he continued until his death in 1896.

He was succeeded in the active pastorate by the Rev. Hiram Peters in 1888, who continued in that office until 1893, and who did much to continue the good work of his honored predecessor.

In 1894 the Rev. Andrew S. Fichthorn was called to the pastorate. In 1895 the church was renovated and beautified at a cost of nearly \$14,000. With very little change the interior is to this day as it then left the hands of the workmen. Pastor Fichthorn labored assiduously in his office and under his leadership the congregation made great forward strides. He was particularly interested in the work of Foreign Missions, and when there came to him a call to active labor in India, he felt that it was a call that could not be denied, and in 1902 resigned the pastorate.

He was followed in the same year by the Rev. E. P. H. Pfatteicher, a particularly earnest and aggressive pastor. His pastorate is especially noted for his work among the young people and the upbuilding of the Sunday-school. To the general regret of his people, he resigned in 1907 to accept a call to the Church of the Holy Communion in Philadelphia.

In the same year Pastor Fichthorn was greatly honored by being recalled by the congregation. With undiminished zeal he labored until his death, January 29, 1912. A beautiful Tiffany mosaic, in the apse of the church is his visible memorial.

In October of the same year the Rev. Aden B. MacIntosh assumed charge. Shortly after his coming it was decided to raze the parsonage, standing south of the church, and on its site to rear a modern Sunday-school building to be known as the Parish House. This beautiful building was dedicated in 1914, and harmonizes architecturally with the church, whose facade was renewed and somewhat changed. The Parish House cost approximately \$30,000. A lot adjoining the church property on the north has been secured, and at the present writing there is being erected thereon a commodious parsonage, at a cost of \$11,000, which will harmonize with, and be connected with, the other buildings; and this will complete a plant than which there is none better or more beautiful in Norristown.

In 1915 a new pipe organ with cathedral chimes was installed at a cost of \$5,000.

The congregation now numbers 739 communicant members. During the last year it contributed nearly \$15,000 for current and special expenses, and \$2,375 for benevolence.

In a brief sketch of this kind, space forbids the mention of the many noble men and women who so faithfully assisted their pastors in the upbuilding of the congregation, but special mention must be made of Henry Lehman, who for fifty-two years was the honored superintendent of the Sunday-school. The cause of the orphan was also dear to the heart of Mr. Lehman, and for the Home at Germantown he labored most earnestly. From its earliest history, owing to his influence, the Sunday-school has liberally contributed to the support of the Home, and that his

good work lives after him is evidenced by the fact that to this day the Sunday-school is by far the largest contributor to this cause in the entire Conference.

In its new building, and with modern equipment the Sunday-school has enjoyed wonderful prosperity, and now numbers slightly over 800 members. Its organized Bible classes are a great element of strength in its work.

Other organizations are the Ladies' Guild, the Women's Missionary Society, the Luther Union, the Luther League and the vested choir.

Trinity Church has been honored thrice by annual conventions of the Ministerium of Pennsylvania—in 1875, 1883 and 1889. The General Council also held its annual convention here in 1903.

ST. PETER'S, NORTH WALES

THE year that witnessed the birth of our nation is said also to have witnessed the birth of our congregation. It cannot be definitely stated that our congregation was organized in 1776, but there is no reason to doubt the correctness of the date. One Philip Heist by name, a man of generous impulses, promised to sell for a small sum of money half an acre of land to the Lutheran and Reformed congregations upon which to erect a union church. The deed, which we have in our possession, was issued after the death of Philip Heist. It bears the date of June 10, 1780, and states that the church had already been erected. To accept the date of 1776 as the beginning of our congregation seems therefore reasonable.

The executors of Philip Heist were "Peter Heist, of Marlborough Township, in the County of Philadelphia, in Pennsylvania, Wheelwright, and Jacob Miller, of Upper Hanover, in the county aforesaid, Yeoman." They did not hesitate to execute the deed, for they say "Philip Heist having in his life, knowingly and publicly, verbally promised to give and grant for a small consideration one-half an acre of his land of the lower corner at the great road for the use of a Dutch church and graveyard for the Dutch Lutheran and Reformed congregations, which lot accordingly was laid out, and a church thereon built for the said use, by his order and assistance, only a deed being neglected for the same in his life time." This plot of ground is now part of the Lutheran cemetery of North Wales. In a further description it is said to front on the "North Wales Great Road" in Gwynedd Township. The trustees of the church at this time were Jacob Smith, turner; Martin Raker, weaver; Nicholas Seltzer, yeoman, and Bernhard Beaver, miller. The nominal price of ten shillings was paid.

The first church building was probably a log structure. During the pastorate of Rev. Weiand, which extended from 1811 to 1826, the famous Old Yellow Church was erected. In official documents it is known as "St. Peter's Church in Gwynedd." The front wall of the church ran parallel with Main Street and was set in some 20 or 30 feet. The western wall was only four or five feet removed from the grave of the Rev. Jacob Van Buskirk. It was a large structure seating about 500 people. There were galleries on three sides, the one over the vestibule being used by the choir and



ST. PETER'S, NORTH WALES

at one time supported a pipe organ. The high pulpit was reached by a narrow stairway and had its sounding-board. The building was a plain colonial structure with no stained glass windows, steeple or any such thing. The small-paned windows were equipped with broad, heavy blinds having stationary slats. There were two rows of windows, two aisles, and two entrance doors. It was a stone structure, the walls being stuccoed with a yellow plaster, hence the affectionate name, the Old Yellow Church.

On April 13, 1870, at a congregational meeting, a communication was received from the Reformed brethren offering their share of the old church property for the sum of \$300. The offer was accepted and the trustees instructed to make the purchase. In the minutes of the Church Council for February 8, 1871, appears this item: "On motion the trustees were instructed to procure the release of the Reformed congregation to the old church property and then call a congregational meeting to dispose of the property."

The next step our people took came to nothing, for at a Church Council meeting on June 1, 1871, it was resolved to appoint a committee of five to draw up specifications and receive sealed proposals for building a parsonage and taking the old church as part payment. Subsequently the noble edifice was offered for sale, but the bid or bids were not satisfactory. It was then torn down by the congregation and the material disposed of for building purposes.

The Old Yellow Church is no more, but not a few people still see it standing there with their hearts and minds and still hear the kind voices of venerable pas-

tors. And the ground where it stood is still holy ground, for there and all around now sleep the dead.

Our congregation having amicably separated from the Reformed, and having obtained a portion of the present favorably situated plot of ground, began the erection of a new church edifice. The cornerstone was laid by the Rev. P. M. Rightmyer, June 6, 1868. The usual articles were placed therein. The building committee consisted of Messrs. Daniel Knipe, Joseph Moor and Harry F. Moyer.

The day of dedication was also a great and glorious day. There was much rejoicing in the hearts of the Rev. E. L. Reed, the pastor, and all our people. "The new St. Peter's Evangelical Lutheran Church of North Wales, was consecrated to the worship of the Triune God, Father, Son and Holy Ghost, January 1, 1870. The services, which were of more than ordinary interest, were participated in by a large concourse of people, while the pastor was assisted by the following ministers from abroad, namely, Revs. J. W. Hassler, J. B. Remensnyder, H. M. Bickle and George M. Lazarus. The first of these preached the dedicatory sermon from Psalm 126:3, 'The Lord hath done great things for us, whereof we are glad.' The collection during the occasion amounted to \$1,700."

In 1892 the construction of the present commodious parsonage was undertaken. A bequest of \$1,500 from Matthias Knipe spurred the congregation on in this good work. Through the foresightedness of Jacob W. Shearer, the lot had been bought when a parsonage was as much out of the question as it was desirable.

During the year 1903-1904 the present church building was re-modeled. A pipe organ was installed, the Sunday-school room enlarged, and other improvements made. This resulted in a chaste, well-appointed and inviting house of worship.

On the 16th of July, 1911, the cornerstone of the Parish House was laid. The addresses were delivered by the Rev. Charles C. Snyder and the Rev. Dr. Henry E. Jacobs. The Rev. Dr. Matthew G. Boyer also assisted. The building was consecrated on February 4, 1912. The Rev. Dr. George Sandt and the Rev. W. O. Fegley preached the sermons.

Our congregation did not become self-supporting until 1869, at which time it separated from St. John's, Centre Square. As late as 1881 an effort was made by our people to again unite with St. John's, but the Centre Square brethren did not favor the plan. St. Peter's during its early years was also connected with Puff's Church (Upper Dublin), Tohickon and Hilltown, either at the same or different times.

The following pastors served the congregation: Anthony Hecht, 1786-1792; Jacob Van Buskirk, 1793-1797; Henry A. Geissenhainer, 1797-1799; Jacob Van Buskirk (again), 1799-1800; John P. F. Kramer, 1800-1801; John R. Weiand, August 11, 1811-1826; George Heilig, October 22, 1826-1842; Jacob Medtart, 1843-1856; John W. Hassler, 1856-1862; P. M. Rightmyer, 1862-1868; E. L. Reed, 1868-1873; Lewis G. N. Miller, D.D., 1874-1875; William H. Myers, 1876-1878; Theodore Heilig, 1878-1880; George D. Foust, 1880-1890; Charles W. Jefferis 1891-1899; Charles M. Jacobs, D.D., 1899-1902; A. C. Schenck,

1902-1908; Charles G. Beck, 1909—. The decade of 1801-1811 is one of uncertainty. During this time Charles Wildbahn, Johann C. Rebenack, David F. Schaeffer and Frederick S. Schaeffer served either as pastors or supplies. The following item from the minutes of Synod for 1811 bears interestingly upon the aforesaid: "The petition of the congregations in Whitpain, Northwälsch and Hilltown for a preacher, whom they promise all support and love, the members who might desire to go there were advised to confer with the President and the delegates."

The records of Anthony Hecht are of unusual interest not only because they are the earliest we possess but also on account of their neatness and the earnest and devout spirit which they breathe. This is his entry of the election of the first Church Council: "The names of the Elders, Deacons and Trustees who were elected by the congregation on the 23rd day of September, 1787, namely, the 16th Sunday after Trinity, and were publicly installed before the congregation on the fourteenth day of October, namely, the 19th Sunday after Trinity, by the pastor,"—Elders: Willhelm Rex, Philip Horst, Jacob Schwent, Philip Wagener, Johann Martin. Deacons: Heinrich Martin, Abraham Horstman, Jr., Heinrich Niebel, George Weber. Trustees: Abraham Dannehour and Christian Kneib.

The first class was confirmed on December 25, 1788, and numbered five. The second class was confirmed on Easter, April 12, 1789, and numbered 23. Below the names of these catechumens appears the prayer: "That these above dear-

ly purchased souls may grow and increase in the love and knowledge of their only Mediator, Jesus Christ, is the cordial wish of their earnest and constant suppliant, Ant. Hecht."

Our fathers have builded nobly. A gracious Providence smiled upon them. May the present and coming generations recognize this and erect well the superstructure.

OLD GOSHENHOPPEN, UPPER SALFORD

OLD Goshenhoppen Church, located in Upper Salford Township, Montgomery County, Pa., is one of the oldest Lutheran churches in the country. The congregation was organized in 1732. However, it is believed that a small congregation of Lutherans existed prior to this in the woods of this neighborhood. Soon after their organization the Lutherans, desirous to have a place of worship, resolved to send John Michael Reiker to the land office in Philadelphia to secure a warrant on a tract of land. A member of the Reformed congregation accompanied him to make the application jointly. The deed was not forthcoming until January 26, 1737. The deed was signed by the three brothers of William Penn, viz., John, Thomas and Richard. The purchase sum of $38\frac{1}{4}$ acres was 8£, 3s., 9d., all expenses included. The congregation erected, for school and church purposes, a small log building on this tract of land, which is still standing in the rear of the present

church building. A graveyard was laid out. The oldest tombstone is marked 1737. In 1744 the congregations erected their first church edifice. The cornerstone was laid in the same year, but the church building was not completed until 1748. The Latin inscription on the corner-stone signifies that the church was erected by the liberality of the people. In the corner-stone was placed a document containing the rights and duties of the respective congregations. This, as far as it can be ascertained, was the first union church in Pennsylvania. Between the years 1770 and 1775 a small pipe organ was installed. This organ was in use until 1848, when a larger one was installed. The old one was sold to Daniel Nase and erected in the Lutheran church at Uniontown, Dauphin County. In later years it was erected in the First Lutheran Church at Tamaqua. The congregation in 1844 celebrated the centennial jubilee of the erection of the first church building. Pastor E. Peixotto on this occasion was assisted by Rev. Vogelbach. In 1894 the 150th anniversary of the erection of the first church building was celebrated by the congregation. Pastor C. R. Fetter was assisted by Dr. Spieker, of Mt. Airy Seminary, he preaching the sermon. The second church edifice was erected in 1858. The cornerstone was laid May 15th. The church was dedicated in the spring of 1859, costing \$5,000. Rev. Peixotto was assisted by Dr. Mann, who preached the dedicatory sermon. In 1915 this building was enlarged and completely renovated; an addition of 18x45 was built to the rear and a basement equipped with Sunday-school rooms, a steam heating and electric plant, beautiful stained glass



OLD GOSHENHOPPEN

windows were installed. The furniture is of modern style. The auditorium is churchly throughout. The Old Goshenhoppen Church, as it appears today, is one of the finest churches in the upper end of the county. The total expenses of re-modeling the church building amounted to \$12,722.10, all of which was provided for by the day of re-dedication. The re-opening services were held May 7, 1916. Pastor Fetter was assisted by Dr. Haas, president of the Ministerium of Pennsylvania and of Muhlenberg College, who preached the dedication sermon for the Lutheran congregation. Revs. Beck and Reiter preached in the afternoon and Rev. W. Nickel, president of the Conference, in the evening.

The present pipe organ was installed in 1880. It was built by Charles Durner, of Quakertown, at the cost of \$1,800. English services every fourth week were introduced with the beginning of the present pastorate in 1893. The Kirchenbuch was introduced in 1881 and the Church Book in 1893.

The only reliable information in the matter of pastors of the congregation are the church records, dating back to 1742. The time from 1732 to 1742 is involved in impenetrable darkness, and there is no ray of light whether the congregation had a minister at all, or who he was. But it is certain that a school teacher, who never had been ordained, by the name of Streiter, acted as pastor from 1732 to 1742. Muhlenberg in 1743 recommended a young man by the name of Tobias Wagner to the congregation, but he failed to be elected as pastor. In the latter part of 1743 Conrad An-

drea was elected pastor. He came from Zweibrücken, in the Palatinate, where he had been suspended from the consistory. He was very anxious to seek fellowship with Muhlenberg at Trappe, but in vain, because he was found unfit for the holy office in Germany. He created strife, and left in 1750, after the congregation paying him a round sum for his resignation. The congregation was received in the Ministerium in 1751. The same year Lucas Rauss, from Siebenbürgen in Hungary, arrived in Pennsylvania. He was licensed, and recommended by Muhlenberg to the congregation. In November, 1751, Muhlenberg administered the holy communion to the congregation, and on November 5, 1752, Rauss was ordained at Trappe, taking full charge of the congregation, serving it until 1758. Immediately after the withdrawal of Rauss, John Joseph Roth, without the knowledge of the officers of Synod, took charge of the congregation, remaining until 1767, when he left the congregation. From 1767 to 1771 Rev. Niemeyer supplied the congregation. From the year 1772 a brighter future seems to dawn for the congregation, a new era opens. Stability and prosperity join hands. Rev. Conrad Roeller became pastor in July, 1772, serving the congregation faithfully until his death in 1799. His son, George Roeller, became pastor February, 1800, and served the congregation until his death in 1840. In 1841 E. Peixotto became pastor, remaining with the congregation until 1864. In the fall of 1864 Rev. F. Waltz was elected as Peixotto's successor and entered the field of labor on January 1, 1865. His pastorate covered 28 years and 3 months. The present pastor, C. R.

Fetter, was elected in the fall of 1892 to become the successor of Father Waltz. He took charge April 1, 1893, ever since serving the congregation faithfully.

ST. MARK'S, PENNSBURG

THE history of St. Mark's Evangelical Lutheran congregation of Pennsburg, Pa., dates back to the year 1855, when a number of Lutherans without proper church connections began to hold meetings for the purpose of forming themselves into a new congregation. A preliminary organization was effected, which became responsible for the collecting of funds and ascertaining the strength and stability of the movement.

On June 13, 1856, the members of this new organization agreed with the German Reformed movement located in the southern part of Pennsburg for the half interests in a thereafter common property. The Lutherans paid the sum of \$1,200 for this purpose. The following were the principal subscribers: John Blank, Sr., John A. Blank, Peter Heist, Levi Gaul, John Heist, Michael Reiter, Sr., Charles Siesholtz, Franklin Reiter, Michael Reiter, Jr., Daniel Reiter, Thomas Reiter, Jesse Reiter, Hannah Reiter, Elias Schaerer, Nathanael Reiter, George Reiter, Rebecca Reiter, Solomon Dressler, Wm. C. Dressler, Thomas Hille-gass, Jonas Beysher, Lydia Hillegass, David Gilbert, Henry Reitnauer, John Bobb, Peter D. Hevener, Eliza Gery, Mary Ann Long, Catharine Beysher. These, with others, were the leaders in the new organization.

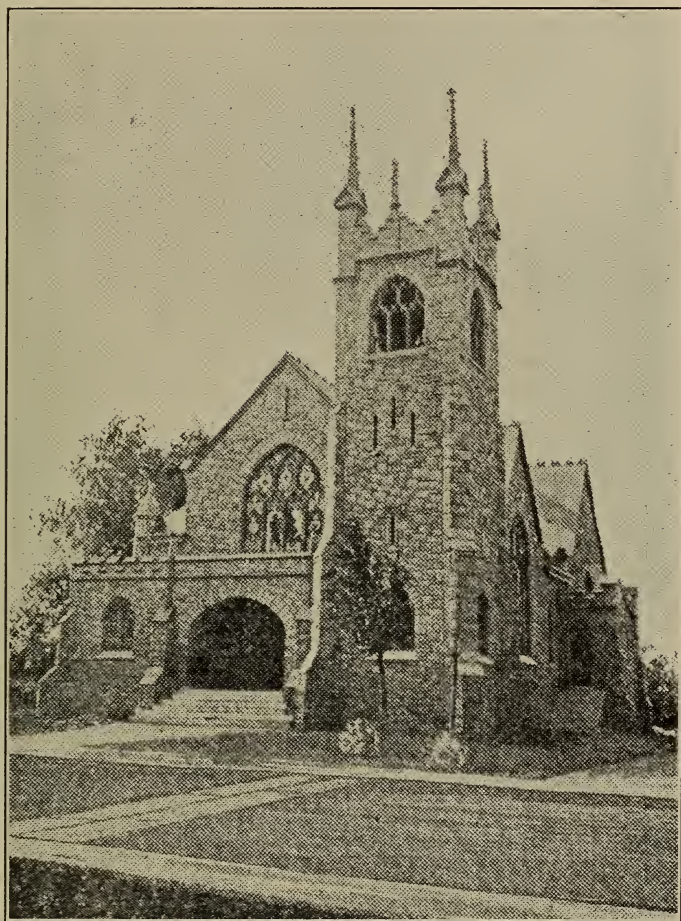
Rev. Wm. Kaemmerer was the first pastor. He administered the first communion to the new congregation on November 23, 1856, when 60 persons partook of the sacrament. This pastorate continued for three years, when in 1859 Rev. Wendt became a supply pastor until 1862.

The congregation was now united with Sumneytown and Sassamansville, which charge elected Rev. G. A. Struntz, who served until 1866. He was followed by Rev. E. J. Fleckenstein, who made the first attempts to introduce the German liturgical services, which were partly used thereafter. His pastorate lasted only two years.

In 1868 the long, faithful and prosperous pastorate of Rev. Wm. B. Fox began. He put new life and vigor into the little flock that had suffered on account of the many changes of pastors and whose church stood in both morning and evening shadows of large, wealthy and influential congregations from whose overflow it had been somewhat of an after-swarm.

His first important stride in advance took place in 1879. Heretofore there was a union Sunday-school, but through the wise administration of the pastor and the hearty support of his intimate helpers an amicable separation was effected.

Both Sunday-schools and congregations worshipping in the same building but at different times, now entered upon an era of continued prosperity. They increased steadily in numbers and influence until they outgrew the capacity of their building. Various plans



ST. MARK'S, PENNSBURG

were made and studiously considered and discussed. These culminated in 1897, when both congregations agreed upon a reasonable amount, which was accepted by the Lutherans in lieu of their rights and privileges to the church property held heretofore in common with the Reformed. St. Mark's was therefore now obliged to find for herself a suitable place whereupon to build her own church home. By the prudent judgment of the leaders of the church who had options on several plots of suitable ground, a congregational vote was ordered, which decided in favor of the Dotts' property, consisting of a house with lot of over an acre in size. This advantageous location is at the corner of First and Main Streets, Pennsburg, and within less than a hundred feet from the borough line of East Greenville.

The cornerstone of the new building was laid on October 2, 1898. The structure, which is built of King of Prussia marble, is one of the handsomest in this part of the country. It has a seating capacity of 358, with a Sunday-school department that can be thrown open which will increase the seating capacity by 150. The original cost of the building, above much labor and material donated by the members, was \$15,000.

The consecration services of this new church were held on June 3, 1900. This was the crowning event in the pastorate of Rev. Fox. On September 13, 1903, after a faithful ministry of 35 years, he resigned. An interim of one year of supplies for the pulpit resulted in large audiences but small contributions. During this time St. John's, Spinnerstown, became vacant and

through the officers of Conference and Pastor Waage a plan of uniting it with St. Mark's materialized.

Rev. William Ulysses Kistler, of the Amityville parish in Berks County, Pa., and at the time a trustee of the Orphans' Home at Topton, Pa., received a unanimous call to become pastor of St. Mark's on April 24, 1904. He accepted and took charge on September 8, 1904, and was installed on November 20, 1904. He immediately began to straighten out the finances of the congregation. In this he was unusually successful. A mortgage of \$6,300 was soon lifted and two notes of \$1,000 each were not long thereafter cancelled. The church has thus become entirely free from debt. On July 2, 1916, a special thanksgiving service in commemoration of these facts was held. Extensive repairs and improvements had to be made to the unfinished building and its surroundings. The most important of these were painting, frescoing, repairing of memorial windows in the main auditorium, re-constructing and furnishing, including piano, of the Sunday-school department, creating a separate primary department, and laying over 6,000 square feet of cement pavement.

The membership has more than doubled and the benevolent contributions have more than quadrupled in this pastorate. The congregation has been repeatedly canvassed by the different agents of boards and institutions whereby large sums of money have been secured. In August of 1905 a new cemetery was dedicated. An additional plot of ground more than 20 acres in size adjoins it. These belong to the church and are paid.

At the inception of the present pastorate there was not a regular church book in use, nor was there a Lutheran Sunday-school book in the Sunday-school. English evening services had been attempted by the pulpit supplies. The liturgical services in part introduced by Rev. Fleckenstein, for want of books were such in name only. All of these are now completely introduced.

With but a few exceptions, St. Mark's is in front rank. It has the prospects of a very brilliant future. With over 500 confirmed members, a Sunday-school of over 425, an active Ladies' Aid Society and a flourishing Luther League, there is equipment for the greatest welfare.

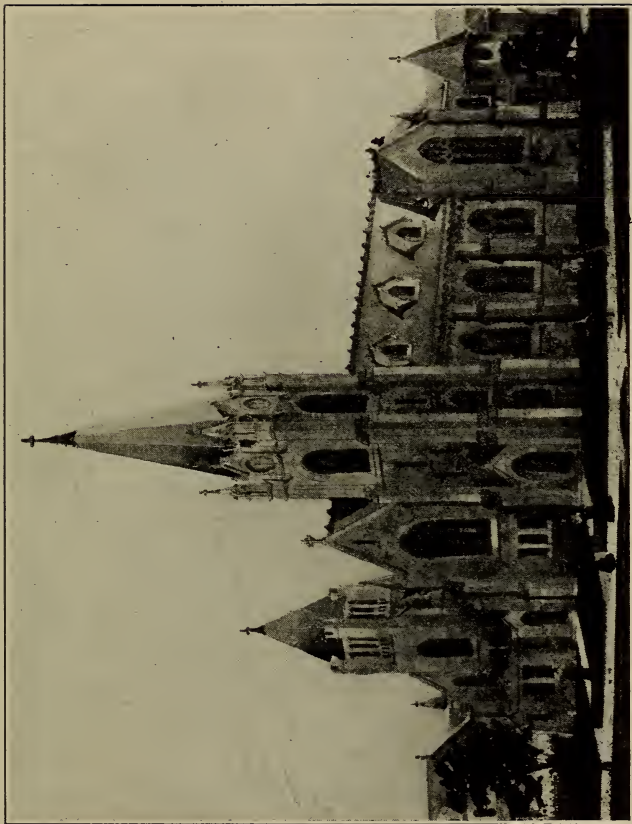
St. Mark's is especially noted for her many sons in the ministry. These are: Revs. D. H. Reiter, R. B. Lynch, I. B. Kurtz, D.D., E. M. Beysher, H. M. Schofer, J. A. Schofer, M. A. Kurtz, Frank Reiter, Ph.D.

TRINITY, PERKASIE

TWENTY-FIVE years ago, in March, 1892, at a meeting of the Church Council of St. Michael's Lutheran congregation, Sellersville, the necessity of holding Lutheran services in Perkasio was fully discussed, and a committee was appointed to confer with the Lutherans at the latter place and to offer them encouragement toward securing a place of worship. After several futile efforts to secure temporary quarters had been made, Rev. J. H. Waidelich, pastor of the Sellersville charge, under whose care the new field had been placed by the First District Conference of the Ministerium, formed a committee of six men to further the work. With true Lutheran spirit they immediately resolved to erect a church, and on June 17, 1892, four months after the meeting in Sellersville, the corner-stone of the new building was laid.

The first services were held in the church on March 19, 1893, Rev. J. F. Ohl officiating in the afternoon, and Pastor Waidelich in the evening. At the latter service the first council was installed, consisting of J. H. Daub, Levinus Maurer, William Pflueger, Samuel Schuler, A. A. Baum and Frank Weber. On Sunday, October 8, 1893, the Sunday-school was organized with 123 scholars present. Charles W. Baum was elected superintendent, and has ever since served efficiently in that capacity.

After being duly received into connection with the Ministerium of Pennsylvania, the congregation was temporarily assigned, by resolution of the Norristown



TRINITY, PERKASIE

Conference, to the Sellersville charge. The organization completed and the membership about 125, the formal consecration of the church took place on Sunday, August 11, 1895. Pastor Waidelich performed the act of consecration, and Rev. O. P. Smith, D.D., of Pottstown, preached the sermon.

The excellent foresight of the founders was proven by the rapid and healthy growth of the congregation. On October 24, 1898, the congregation unanimously decided to unite with Jerusalem congregation, Almont, the two to form a parish. This action was endorsed on the following day by the Conference, Pastor Waidelich to serve as supply until final arrangements had been completed. Later he was duly called to become the pastor of the new charge, but declined that he might remain at Sellersville. A call was then extended to Rev. Preston A. Laury, of Marietta, Pa., who accepted and was installed by Rev. Waidelich on November 12, 1899.

During these years Perkasio enjoyed a phenomenal growth, and Trinity Church kept pace with it. Under the efficient and untiring labors of Pastor Laury the congregation, after having made many improvements to its building, soon found a larger edifice necessary. The union with Jerusalem congregation was dissolved in 1907, the task of erecting a new and larger building was begun in the same year, and on June 23 the cornerstone of the present church was laid by Rev. Laury. To provide for this step, the original building was moved to the side of the lot and converted into an up-to-date graded Sunday-school chapel. The new granite building was consecrated on Trinity Sunday,

June 14, 1908, the sermon being preached by Rev. I. B. Kurtz, president of the Norristown Conference. At the following services, which were continued for one week, addresses were given by the neighboring pastors, and the work of a greater Trinity Church was auspiciously begun. With a large and beautiful church, a well-equipped Sunday-school chapel, a modern parsonage, and with well-organized societies, Trinity congregation continues her work, and by the grace of God hopes to fulfil the mission for which she stands.

Rev. Laury closed his pastorate on October 1, 1914, to become the president of the Lutheran Theological Seminary at Waterloo, Ontario, Canada. The congregation called Rev. Norman Y. Ritter, of Quakertown, to become its pastor. He accepted, took up the work on January 1, 1915, and was installed by Rev. Warren Nickel on January 24 of the same year.

ST. JOHN'S PHOENIXVILLE

IN the year 1862, through the efforts of Rev. Weaver, pastor of Zion's and St. Peter's congregations, Chester County, Pa., and Rev. George Sill, who was then pastor of the Trappe charge, a congregation was organized in this town.

A few Germans assembled one Sunday afternoon in what is now known as Buck's Woods, and then and there named this young daughter "St. John's." The congregation was served by Revs. Sill and E. Peixotto, the latter being then pastor of the Old Goshenhoppen charge.

In July, 1864, the Rev. Henry S. Miller, then pastor of Zion's and St. Peter's, Chester County, called together the members who disbanded during the Civil War. He re-organized the congregation and the church was received into synodical connection. They had no house of their own where they might worship, but wandered from place to place, conducting public worship in the Mennonite Church, now the Central Lutheran Church, then again in the Reformed Church, situated on the corner of Marshall and High Streets; again in the basement of the Presbyterian Church, and again in the Council Chamber. But, undismayed, with heroic energy, and reliance upon the grace of God, they continued and won amidst all difficulties.

At a meeting of the congregation held in the Mennonite Meeting House, June 16, 1872, it was resolved "That in full reliance on God they make a beginning to build a house of prayer." Mrs. H. S.

Miller collected the money to purchase the lot between Star and Jackson Streets, on Church Street, for a thousand dollars. On August 25, 1872, ground was broken. On October 6, 1872, the cornerstone was laid. Services in the morning were held in the M. E. Church, when Rev. A. J. Weddell, of Norristown, preached the sermon. The members of the first council were: Trustees, John Yost, Nathan Wagoner and Charles Bader; elders, William Klenk, Samuel King and Nicholas Marter; deacons, Conrad Bullwinkle, Jonas Walters, Augustus Alexander and Levi Ash.

On July 20, 1873, the church was consecrated. Rev. Adolph Spaeth officiated at this service. On January 9, 1874, Rev. H. S. Miller tendered his resignation. On February 7, 1875, he preached his last sermon. Rev. Miller died August 29, 1887, aged eighty-six years.

On March 14, 1875, Rev. F. C. C. Kaehler, a student at the Seminary, was called. During his pastorate the Ladies' Aid Society was organized, and showed earnestness and zeal by the purchase of a parsonage. In August, 1882, Rev. E. H. Gerhart was called. During his pastorate the Young People's Association was organized December 10, 1883. The name of this organization was changed to Luther League.

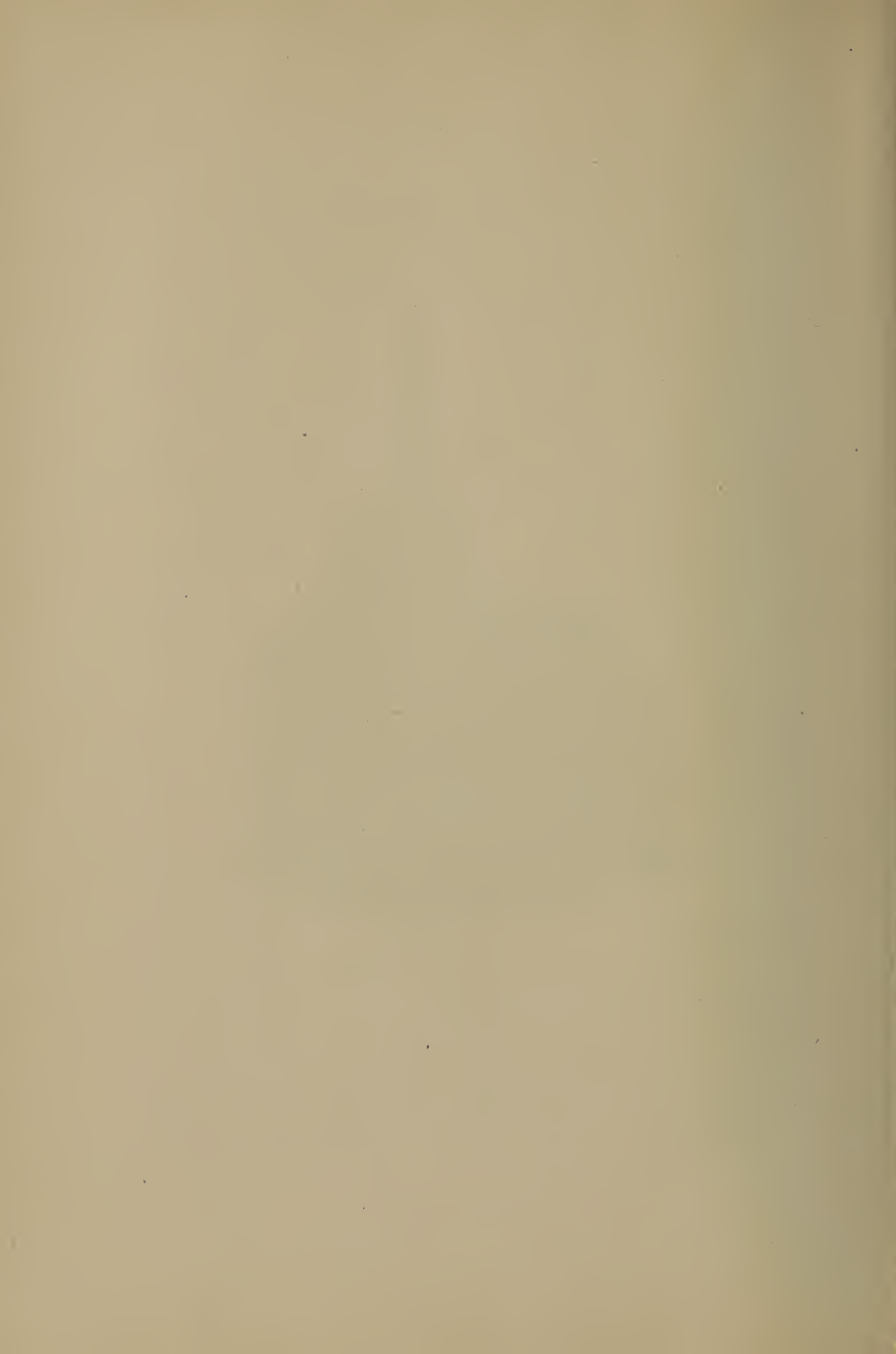
Rev. Solomon E. Stupp was installed November 4, 1888, and served the congregation for nine months.

Rev. Carl L. Wolters served the congregation from June, 1890, until April, 1893. During his pastorate the Mite Society was organized.

Rev. Nevin E. Miller's pastorate began June 1, 1893. Most of the present pastor's history covers the period which began with the building of a new church.



ST. JOHN'S, PHOENIXVILLE



Finding the old church building inadequate, a new lot was procured for the erection of a new church at its present site. The corner-stone was laid June 14, 1896, and the edifice consecrated June 20, 1897. The building, one of the most handsome church edifices in the Schuylkill Valley, is a standing testimonial to the activity, zeal and liberality of pastor and people.

The building committee of the new church was A. W. Kley, Frederick Wagner, Levi Ash, Chas. F. Bader, C. D. Coleman, William Ash, William Hech, Charles Weiland and Rev. N. E. Miller. The church now entered upon a new era and English became the predominating language. It is the largest Lutheran congregation in Chester County, having a membership of four hundred and seventy-five confirmed members, with a Sunday-school enrollment of three hundred scholars. There is a steady, healthy growth in all societies. The congregation owns a lot alongside of the church, on which it intends to build a Parish House. The congregation owns a splendid parsonage on Morgan Street.

And as the years roll over
And strong affections twine,
And tender memories gather
Around this Sacred Shrine,
May this it's chief distinction
Its glory ever be,
That multitudes within it
Have found their way to Thee.

EMMANUEL'S, POTTSTOWN

EMMANUEL Evangelical Lutheran Church, of Pottstown, Pa., is of direct lineage of the "Häuflein of Lutherans" at Pottsgrove, to whom Henry Melchior Muhlenberg had promised J. Potts, Esq., to preach as early as August 12, 1764. It is therefore reasonably assumed that about the year 1765 this little group of Lutherans was tentatively, though crudely, organized.

Soon after laying out the town John Potts, Esq., donated to the *German Lutheran congregation the lot on which was erected the first log church, built where Emmanuel Lutheran Church now stands. This lot was subsequently divided between Emmanuel's Lutheran and Zion's Reformed congregations.

Between 1765 and 1772 the original "organized group" of Lutherans was still without a regular pastor and earnestly sought to be united with the parish, constituted by the Trappe, Pikestown, west of the Schuylkill, and the New Hanover congregations, which were then served by Muhlenberg's successor, Rev. John Ludwig Voigt, who, until he resigned the New Hanover congregation in 1776 and moved to Pikestown, Chester County, resided at New Hanover.

Such a union was effected in 1772, and Rev. Voigt became the first regular pastor of the Lutheran Church of Pottstown. He perfected the organization and held preaching services about once a month.

* Schmucker

It appears from the earliest records extant that the congregation was indifferently styled "The German Lutheran Church of Pottsgrove," or "The Lutheran Church of Pottstown," even until the time of its legal incorporation in 1871.

The first "Log Church" began to show evidences of decay and too narrow quarters for the increasing congregation, after sheltering it for at least a period of thirty years, concerning which time Muhlenberg said: "The densest ignorance prevailed and the prospect of approaching darkness and idolatry was most distressing. So sad, so degraded is the condition of our poor Lutheran people that you could hardly bewail it enough with tears of blood. The children are growing up without baptism, without instruction, without training; and so they sink into heathenism itself. They are as sheep without a shepherd and left to the mercy of 'unprincipled vagabonds,' who like wolves steal in to tear the sheep."

In the extreme southwest corner of the original lot, in 1796, the congregation undertook the erection of the first "Brick Church" at a total cost of about \$6,000. The Reformed congregation assisted somewhat in this enterprise. This old church still stands, though it has been repeatedly and extensively renovated and altered, and is now (since 1871) owned exclusively by Zion's Reformed Church. At the consecration of the church, the same year, 1796, Rev. Nathan Grier, a Presbyterian minister of Chester County, preached, probably the first English sermon, to the congregations (Reformed and Lutheran).

From this time the English element grew steadily, so that the desire for English services became definitely stronger until it ripened naturally into a demand for English services, which soon brought into the life of the church a sister congregation, younger by almost 70 years. During Rev. Conrad Miller's pastorate, 1823-1848, an *English* Lutheran congregation was organized with 43 communicants, which was to be considered as but one and the same congregation, according to mutual agreement, with the *German* Lutheran congregation. This action, resulting in external separation, based on the language consideration, was taken on Sunday, April 13, 1834. The Rev. John W. Richards, who had already co-operated with the pastor of the German Lutheran Church, Rev. Conrad Miller, in effecting an organization, and having recently been called from New Holland, Lancaster County, to become pastor of the newly constituted charge—Trappe, Limerick and Towamencin—accepted a call to become the *first* pastor of the English Lutheran Church of Pottstown, in an entirely new enterprise.

After the experiment of *nominal* separation had extended through three pastorates, viz., Revs. John W. Richards (1834-36), Jacob Wampole (1836 to the time of his death, 1838,), and Henry S. Miller (1838-1848), it was again terminated; and, in the summer of 1848—when Rev. Conrad Miller, pastor of the Old Lutheran Church, transferred the care of the German congregation to his nephew, Rev. George F. Miller; and when Rev. Henry S. Miller, pastor of the English congregation, resigned, the new "German and English" pastor, Rev. George F. Miller, resumed the whole

Lutheran interest, English and German, in the "Old Brick Church." This second arrangement continued until 1861.

During this period, notwithstanding strong opposition, English services were introduced at least once a month, in the afternoon.

At a joint meeting in July, 1852, it was resolved to introduce English evening services, at the suggestion of the Church Council of the English part of the congregation; the German congregation, moreover, reserving the same right for itself.

From 1856, when the congregation failed to come to an agreement whether the old church building should be re-modeled or a new church built, the desire for an exclusively English church grew stronger until it led to definite action in 1859, when it was unanimously resolved to begin to solicit subscriptions toward the building of a new English Lutheran Church. The new charter was approved October 22, 1859, and the congregation was incorporated under the name and title, "The English Evangelical Lutheran Church of the Transfiguration." The new church was consecrated February 16, 1861.

The German congregation, continuing English evening services, remained in the old church building; but Rev. G. F. Miller relinquished the care of the German congregation and assumed exclusive charge of the English congregation. Rev. H. Wendt, then pastor of the Swamp congregation, was called to the old German—now German and English—Lutheran Church in May, 1861.

The first Sunday-school of Pottstown was organized in 1815 by Rev. Jacob Douglas, an Episcopalian. After the Episcopal Church on High Street was built, the Sunday-school was transferred to that church in 1845 and re-organized as a distinctively Episcopalian school.

Thereupon Rev. Henry S. Miller, then pastor of the English Lutheran Church, organized a union Sunday-school comprising chiefly Lutheran and Reformed families. From this organization, in 1862, at the completion of the new English Lutheran Church, the Sunday-school organization of that congregation, being recently formed, withdrew. And from the old organization, which continued as a union Sunday-school, another distinctively Lutheran Sunday-school was organized in June, 1864, subsequently known as "Emmanuel Lutheran Sunday-school."

At the completion of the basement of Emmanuel Lutheran Church, May 26, 1872, this Sunday-school was transferred to the place where it has continued to hold its meetings unto the present. Its enrollment at that time was 676 scholars, which continued to increase until the high-water mark of over 1,100 scholars was reached. This high standard was maintained till the organization of the branch Sunday-schools, in the east and west ends of the town, organized in 1892 and 1889, as St. James and St. Peter's, respectively.

The old "German and English congregation" became self-sustaining in January, 1866, when Rev. William G. Laitzle became its first regular pastor



EMMANUEL, POTTSTOWN

During his pastorate a parsonage was built at a cost of nearly \$4,000 on a lot purchased in 1784. The new parsonage was occupied by the pastor in March, 1867.

Soon after the congregation had its own pastor, its rapid increase in membership and the need of more frequent services engendered a desire to have its own church edifice. Eventually, in May, 1871, the Lutherans sold their interest in the old Brick Church; and the lot between Walnut and Chestnut Streets, 300 feet in length along Hanover Street and 120 feet deep, was equally divided—the Lutherans taking the northern half and the Reformed the remainder. The Lutherans began building operations on the northwest corner of the lot immediately.

The congregation was never re-organized—since its original organization, about 1772—until May 15, 1871, when an act of incorporation was obtained under the title “The German and English Evangelical Lutheran Emmanuel’s Church of Pottstown, Pa.”

The corner-stone of the new church was laid Saturday, July 22, 1871. The church was consecrated September 28 and 29, 1872. At these services the Revs. J. Vogelbach, A. Spaeth, D.D., J. Fry, D.D., C. W. Schaeffer, D.D., W. J. Mann, D.D., and J. A. Seiss, D.D., LL.D., delivered sermons. The dimensions of the church building are 63 feet in width by 99½ feet in length; and the approximate cost of the structure about \$33,000, exclusive of the lot, memorials and church furniture.

Rev. Laitzle resigned June, 1874. The Rev. D. K. Kepner was called to succeed him and was installed as pastor January 1, 1875. Having a new, commodi-

ous and beautiful church edifice, the new pastor entered upon his pastoral labors in a favorable and fertile field, putting his ability as an organizer and executive to its supreme test. The rapid growth of the congregation during his incumbency, the sincere loyalty to him of the members, the new \$5,000 pipe organ installed in 1885, the excellent choir, the fine Sunday-school orchestra, the activity of the young people in church work, the lofty esteem in which he was held by those not in his fold, testify to the great versatility, the deep consecration and the general efficiency of their pastor, whose sacrificing devotion and sincere services they enjoyed over twenty-two years. Probably the most noteworthy event during his incumbency was the organization of two branch Sunday-schools, which soon became preaching points and the nucleus of an additional parish, constituted by St. James' Fegely Memorial Church, consecrated in 1892, and St. Peter's, holding Sunday-school since July 7, 1889, and regular preaching services by Student Kurtz since August 21, 1892, in a school-house. To afford these young congregations regular preaching and to assist the pastor, D. K. Kepner, in better oversight, Irwin B. Kurtz, student at the Mt. Airy Theological Seminary, was called by resolution of the church council.

Student Kurtz served as assistant during his summer vacation in 1892; and, at the request of the church council, continued to preach about every two weeks during the winter and spring terms of 1892 and 1893. After graduating in the spring of 1893, Rev. Irwin B. Kurtz was called by Emmanuel congregation to serve

as assistant pastor with special charge over the two mission congregations. He was installed June 25, 1893. Early in 1894, as an absolute necessity for want of a separate building, operations toward the erection of St. Peter's Lutheran Church at Stowe were begun. The cornerstone was laid August 19, 1894, and the church was consecrated in May, 1895. In June, 1896, these congregations were fully and regularly organized as a separate parish. As mission points in Emmanuel's embrace they were warmly and generously supported by the mother congregation, and were never dependent upon the Home Mission funds of the Synod.

In March, 1895, Rev. Kurtz resigned the assistantship to accept a call to the Augustus Lutheran Church, Trappe, Pa.

Rev. D. K. Kepner continued his pastorate to the time of his death, which occurred soon after dinner on Sunday, May 9, 1897, on which Sunday Rev. Kurtz preached in his stead. The evening services were omitted.

At an election held July 17, 1897, Rev. Irwin B. Kurtz, Trappe, Pa., was elected as pastor to succeed Rev. D. K. Kepner. This call was accepted August 10, 1897; and the pastorate was assumed October 21, 1897. The installation sermon was preached by Rev. D. H. Reiter, then president of the Norristown Conference.

The previous association of the new incumbent with Rev. Kepner enabled him to continue the extensive labors of the large parish without a jar; realizing, moreover, the necessity of devoting the major part of

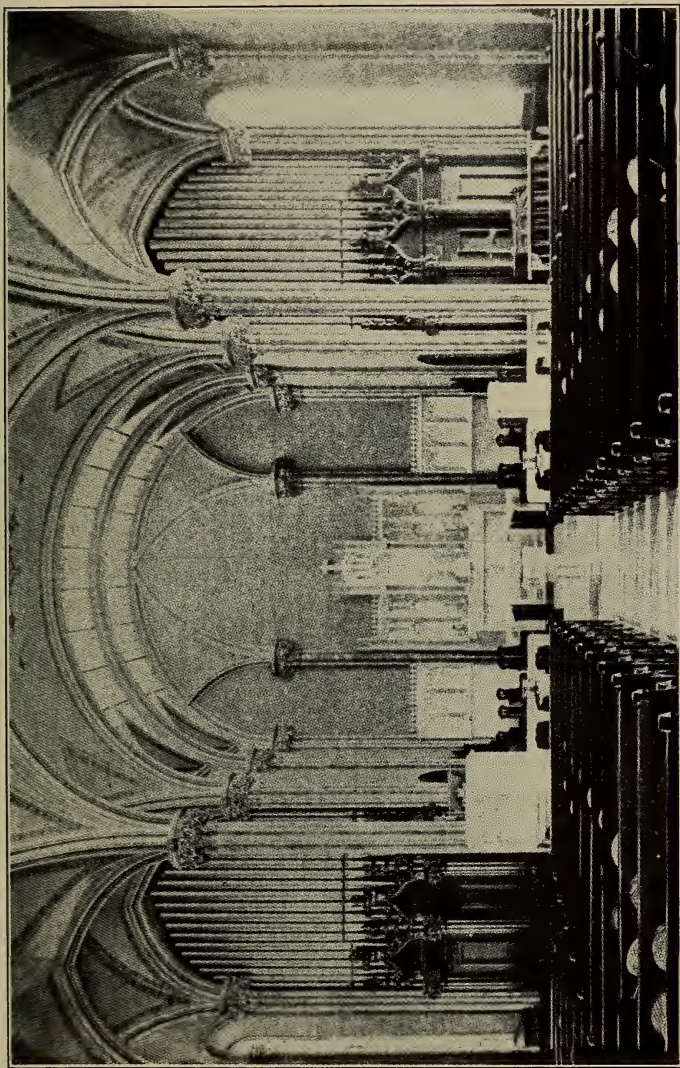
his office and ability to the development of the inner life of the congregation toward greater efficiency as a factor in the life of the community and in the life and history of the great Lutheran Church in general.

The Sunday-school has always been a prominent and important feature in the history of Emmanuel Church. Early in the year 1902 the difficult problem of building a primary school annex was solved and a resolution was passed at a regularly called congregational meeting to begin the erection of a fine, commodious annex 35 feet by 75 feet, to the east end of the church building at a total cost of \$10,000. This building, carefully adapted to the teaching of the grades for primary schools, recommended by the General Council, was consecrated on Sunday, December 13, 1903. The pastor and Rev. J. Fry, D.D., delivered the sermons.

During the summer of 1905 the parsonage, located at Penn and Chestnut Streets, was extensively re-modeled at an approximate cost of \$3,000, thereby greatly enhancing the value of the property and affording the pastor the comforts of a modern home in all respects.

The introduction of the General Council Sunday-school grades into the intermediate department of the Sunday-school in 1909 necessitated alterations to the basement of the church, including the re-arrangement of seats and the building of a new and additional entrance on the Walnut Street side, at a cost of \$800, paid by the school.

At a special meeting of the congregation, regularly called, April 8, 1907, it was resolved to revise and



EMMANUEL, POTSTOWN, INTERIOR

amend the present charter and constitution of the congregation. The same is recorded in the minutes both in the original and amended form.

In May, 1911, complete renovation and alterations to the main room of the church were begun. Messrs. Lachman and Murphy, Philadelphia, Pa., were secured as architects and F. H. Keiser & Co., Pottstown, were awarded the contract. During the time occupied by this work, services were held regularly in the basement. On Whitsunday, 1912, the main room of the church was re-consecrated. The Revs. H. E. Jacobs, D.D., LL.D., G. F. Spieker, D.D., and J. Fry, D.D., LL.D., delivered sermons on this occasion. On Whitmonday evening Rev. T. E. Schmauk, D.D., LL.D., president of the General Council, and member of the theological faculty at Mt. Airy, preached the sermon. On Tuesday evening following Rev. C. C. Snyder, president of the Norristown Conference, preached.

The approximate cost of this enterprise was \$43,000, including entire organ re-building, all the memorials, the installing of new twin steam-heaters, painting church exterior and many smaller extras.

In 1915-16 the basement of the church, used for Sunday-school and occasional preaching services, was renovated and re-arranged at a cost of \$2,000, paid by the Sunday-school. The room was re-opened for Sunday-school session with special services on Sunday afternoon, March 26, 1916, during the Pottstown campaign for the \$500,000 Educational Fund. The local Lutheran pastors, Revs. Kline, Seneker and Savacool,

and representatives of the educational committee, Drs. Haas, Keiter and Prof. Brown, delivered addresses.

The congregation is adequately organized, comprising the following societies: The Mite Society, organized during Rev. Laitzle's pastorate; the Luther League, organized during Rev. Kurtz's assistantship; the Boys' and Girls' Mission Bands, organized during Rev. Kepner's pastorate; a flourishing Woman's Missionary Society, organized by the present pastor in 1891; and a large men's organization. It has a Sunday-school of over 900 scholars and a Cradle Roll department of about 150 members.

By the introduction of the "Duplex Envelope" system in 1913, the finances of the congregation were materially advanced, the general and benevolent contributions are gradually increasing.

The congregation has but a small debt resting upon it resulting from the recent alterations to the main room of the church. It enjoys at this time the most responsive and sacrificing spirit in its history. It is about to observe the 150th anniversary of its organization and the 20th anniversary of the present pastorate.

The following is a chronological table of its pastors: Revs. John Ludwig Voigt, 1772 to December, 1800; John Fred. Weinland, 1800-1806; F. W. Geissenhainer, Sr., 1807-1808; J. P. Hecht, 1809-1813; J. E. L. Brauns, 1814-1815; H. A. Geissenhainer, 1816-1821; F. W. Geissenhainer, Sr., again, assisted by his son, Fred. Wm, Jr, 1821-1823; Conrad Miller, 1823-1848; G. F. Miller, 1848-1861; H. Wendt, 1861-1864; A. H. Groh, 1865-1866; W. G. Laitzle, 1866-1874; D. K. Kepner, 1875-1897; I. B. Kurtz, D.D, 1897—.



REV. W. O. FEGELY



REV. W. A. FLUCK



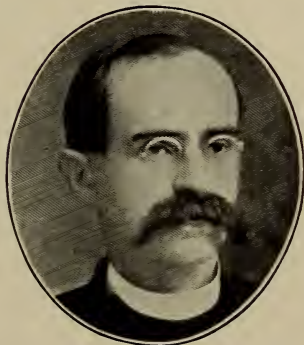
REV. C. R. FETTER



REV. F. F. HAWORTH



REV. H. W. FITTING



REV. C. E. HELD

GRACE, POTTSTOWN

GRACE Lutheran congregation originated in the minds of several Christian gentlemen, residing in the northern part of Pottstown, early in 1896. These felt the need of a place for the public worship of Almighty God, and the Christian instruction of the young in their immediate vicinity. The first tangible expression of their sentiments became known when they sought the advice of those whom they trusted. To test the sincerity of those interested, a public religious service was conducted on May 24, 1896, in the building on the southwest corner of Evans and Oak Streets, then the property of the Mennonite congregation. The result of this service was inspiring, and caused these people to take courage and go forward. Enthusiasm ran high and resulted in frequent meetings held in private houses, to discuss the advisability of organizing a Lutheran congregation in this part of the town. After securing the advice and consent of the president of the Norristown Conference, the initiative was taken to organize what was later styled "Grace Lutheran Church of Pottstown, Pa." No convenient place to conduct services being available, the old abandoned Royer's school-house, on North Charlotte Street, beyond the Pottstown Hospital, was secured, rent free, for this purpose; and here the first service was held on July 5, 1896. The services were conducted on summer Sunday afternoons, so that neither light nor heat were required; the janitor, preacher and organist rendered their services

gratis, so that if ever the Gospel was entirely free, it was in those early days of Grace congregation.

On May 14th a committee was appointed to procure a suitable site upon which to erect a chapel for the use of the congregation and the Sunday-school.

On May 26th a temporary organization was effected, Jefferson C. Schanely being elected president, and Harrison S. Latshaw, secretary. At this meeting the committee on lots reported that three lots suitable for this purpose were available—two on Charlotte Street, between West and East Streets, and one on the corner of West and Evans Streets. The choice fell upon the lot owned by Bauer and Fisher on Charlotte Street. The committee was ordered, by paying a certain sum, to close the deal. Later this action was rescinded, and the lot on which the church is now located was purchased from Wm. H. Young for thirteen hundred dollars.

At this time also a paper was drawn up upon which to secure the signatures of those who would become members. Sixty-two persons were enrolled as charter members, of whom less than one-half are now in active membership.

On July 6th the name of "Grace Evangelical Lutheran Church of Pottstown, Pa.," was adopted, and a committee appointed to draft a constitution for the new congregation, and on the 26th the same was adopted. On August 9th a permanent organization was effected by electing the first church council, as follows: Deacons, Lewis Jones, Ambrose Schanely, David J. Keck and Henry S. Hausman; elders, John E. Strunk, Jonathan Y. Keck, Percival Kepner and



GRACE, POTTSTOWN

Jefferson C. Schanely; trustees, Aaron Trout, John L. Eagle, to whom Henry K. Moyer was afterward added as an additional trustee. On September 6th Rev. J. J. Kline was elected pastor of the congregation. He accepted the call, and is still serving in that capacity.

On September 10th a building committee was elected, viz: Jefferson C. Schanley, Jonathan Y. Keck, Percival G. Kepner, John L. Eagle and Josiah Frederick. Mr. Kepner having declined to serve, Aaron Trout was elected to serve in his stead. Building operations began immediately, and on October 2nd the cornerstone was laid. Rev. R. D. Roeder, president of Conference, and Rev. D. K. Kepner delivered the addresses.

The building operations were carried on with the utmost celerity, so that the original building, whose dimensions are 40x45 feet, with an annex of 20x22 feet, and a tower with a belfry, was finished by the end of the year, and was consecrated on January 10, 1897. Rev. F. J. F. Schantz, D.D., president of the Ministerium of Pennsylvania; Rev. O. P. Smith, D.D., Rev. A. M. Weber and Rev. I. B. Kurtz preached the sermons on that occasion.

At the Spring meeting of the Norristown Conference the congregation was regularly received into Synod.

A charter was granted the congregation on May 3, 1897, by the Courts of Montgomery County. By this legal transaction the organization of the congregation was completed in every particular. Since then the congregation has enjoyed a steady growth in numer-

ical strength and usefulness; and it is hoped that its spiritual influence may continue to be felt in the community by many generations yet unborn.

The Sunday-school was organized on January 24, 1897, with 105 persons present at its first session. The school is using the General Council Series of Graded Lessons, and has been eminently successful from its very beginning. Some of its officers and teachers have held their positions all these years, and have labored with untiring zeal for the welfare of the Christian training of the young, and have sacrificed time and money to produce the highest efficiency of the school. Some of its scholars have missed but a few sessions in a score of years; others have been present every Sunday for numbers of years, showing the interest manifested in the enterprise. The school now numbers 508 members.

Thrice has the original church building been enlarged, and in every instance at the request of the Sunday-school. A library room was first added in 1905. In 1907 a large infant room and twenty feet to the length of the main audience room were built. In both these cases the Sunday-school contributed liberally towards the expenses. At the consecration services of this new addition Rev. O. F. Waage and Prof. Jacob Fry, D.D., LL.D., preached the sermons.

A third addition to the seating capacity of the church building was made in 1915, when two galleries were added. This was done entirely at the expense of the Sunday-school. At this time the entire building was renovated and beautified. An electric lighting system was installed, stained glass windows placed through-

out the entire building, the walls were frescoed, the woodwork varnished, the floor carpeted and a new piano purchased for the use of the Sunday-school. All these expenses were met by the school and the Luther League, and by private contributions of members and friends of the congregation.

A signal blessing of the Sunday-school is the fact that its first superintendent, H. S. Latshaw, is still in office, and that many of the original 105 are in their places, either as officers, teachers or scholars of the school.

The Luther League was organized April 17, 1898. This society has its regular devotional and business meetings, and frequently contributes to the various objects of the congregation and to charity. The league is a member of the Bucks, Montgomery and Chester District League, and is regularly represented by its delegates at the conventions.

In October, 1912, the Woman's Missionary Society was organized. Though this organization is young, and composed of but a limited membership, yet its deeds of benevolence have been considerable, and the missionary information gained has been a great blessing to its members.

A Girls' Mission Band was organized during the current year, 1916. A number of young girls meet monthly and are being taught along missionary lines, and are themselves conducting the organization in a manner quite commendable.

Thus this young congregation, now fully organized, has proven its right to exist, by gathering men and

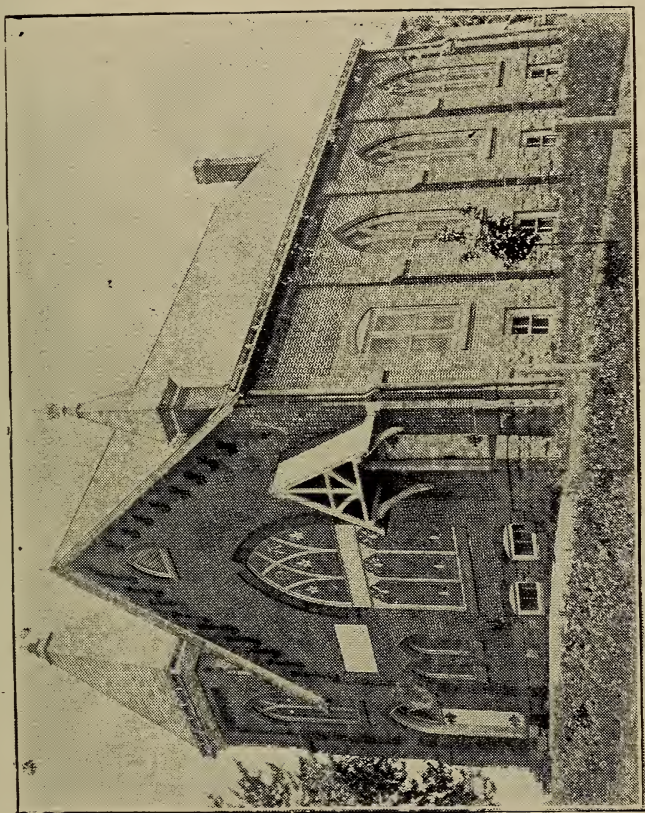
means for the kingdom of God. May the congregation continue to do greater deeds of love and charity, to the honor and praise of our blessed Lord and Saviour, Jesus Christ.

ST. JAMES', POTTSTOWN

THE organization of St. James' Lutheran Sunday-school in 1892, and the congregation in 1896, was made possible by the missionary zeal and activity of the Beneficial Society of Emmanuel Lutheran Church, the Rev. D. K. Kepner, pastor.

In the Spring of 1889 the aforesaid society appointed a committee of six, with Rev. Kepner as chairman, to select and purchase a site in the eastern part of the town for the purpose of erecting a chapel. On the first of June this committee purchased two lots, 60 feet, on the northeast corner of High and Green Streets, from George B. McBerkley and wife and Joseph Potts & Company, for \$1,225. Eight hundred and ninety dollars of this amount was paid by the Beneficial Society and the balance by the Ladies' Mite Society of Emmanuel Lutheran Church.

On June 20, 1891, ground was broken for the erection of a building to be the gift of Mrs. Lovina Fegely, widow of Isaac Fegely, as a memorial to her husband. The corner-stone was laid on the 16th of August, 1891, with Rev. A. G. Loder, supply of Emmanuel congregation, in the absence of Rev. Kepner, in charge of the services. Rev. O. P. Smith, president of the Norristown Conference, performed the



ST. JAMES' MEMORIAL, CHAPEL, POTTSTOWN

ceremony of laying the cornerstone and delivered an address in the German language. Rev. J. Neff, of Spring City, and H. M. Lessig, in behalf of the Beneficial Society, delivered addresses in the English language. The contract price of the building was \$5,487 and an additional sum of about \$2,000 was expended for the furnishings. The pulpit, lectern, altar and chancel chairs were donated by the Sotter brothers, members of Emmanuel Church.

The building was dedicated on the 20th of June, 1892, with impressive services in charge of Rev. Kepner. Revs. O. P. Smith and C. C. Boyer delivered the sermons on this occasion.

On Sunday afternoon, July 3, 1892, the first meeting was held for the purpose of effecting a Sunday-school organization. Of the one hundred and forty-one persons present, 66 were enrolled as members of the Sunday-school.

During the summer of 1892 services were conducted by Rev. I. B. Kurtz, D.D., then a student in Mt. Airy Lutheran Theological Seminary. Beginning June 1, 1893, Dr. Kurtz took formal charge of St. James' Mission as the assistant of Rev. Kepner, and regularly conducted services. After the resignation of Dr. Kurtz on May 1, 1895, the Rev. L. J. Bickel was elected assistant to Rev. Kepner, and likewise took charge of the mission.

The first effort to organize a congregation in the early spring of 1895 having failed, a second effort made in the spring of 1896 was successfully consummated. The organization of the congregation was ac-

complished in the following manner: On March 1, 1896, after a regular evening service, the worshippers in a regular manner resolved that Emmanuel Church Council be petitioned to take such steps as might be necessary to effect the organization of a congregation in St. James' chapel. At its monthly business meeting in March, Emmanuel's council appointed a committee to canvass the field and ascertain the number of people who would connect themselves with and pledge their support in the event of the organization of a new congregation. The result of the canvass was that 116 persons pledged their support to the project, and the greater part of this number was transferred to the new congregation as soon as the organization was effected.

A new committee, with authority to organize, was appointed, and at their first meeting on June 16, 1896, with the congregation, A. L. Ebert and I. G. Romich were appointed temporary officers. A constitution committee composed of A. L. Ebert, I. G. Romich, S. Wm. Hoffman, Wm. H. Rush and Augustus Gromis, was also appointed at this meeting. A second meeting was held on July 7, at which time the report of the constitution committee was received and a constitution adopted. At a third meeting on July 27 the organization was completed by the election of the congregational officers constituting the Church Council. The personnel of the first church officers was: I. G. Romich and John K. Shaner, elders; A. L. Ebert, S. Wm. Hoffman, Howard Willman and Christian Carle, deacons; Wm. H. Rush and Augustus Gromis, trustees. I. G. Romich, as secretary, and John K. Shaner,

as treasurer, were the first officers of the Church Council.

The Rev. L. J. Bickel continued to serve the newly organized congregation as supply until January 1, 1897. At the fall meeting of the Norristown Conference, October 19-20, 1896, St. James' was received into organic connection with the Ministerium of Pennsylvania and Adjacent States, and with St. Peter's, Stowe, was constituted a parish.

Rev. L. J. Bickel was elected to the pastorate of the parish December 5, 1896. He was installed in St. Peter's Church, February 24, 1897.

A Ladies' Aid Society was organized on March 27, 1897, and a Luther League on November 3, 1897. Both of these societies have since proven to be very valuable assets in the work of the congregation.

Notable improvements were made to the church edifice during the pastorate of Rev. Bickel, the first in the spring of 1899, and again during August of 1903, the latter at an expense of over \$400, of which the Ladies' Aid paid a large proportion. Re-opening services were held August 30, 1903.

After serving the congregation for over 13 years, Rev. Bickel, on May 1, 1910, relinquished the pastorate of the parish. The Rev. A. W. Lindenmuth, Ph.D., was elected his successor. He took charge of the field on October 3, 1910, and was installed by Rev. N. E. Miller on October 9, 1910.

During the pastorate of Rev. Lindenmuth a charter was applied for and received in July, 1914. In September of the same year the congregation was

blessed in the receipt of \$2,000 in first mortgage gold bonds from the estate of Jacob Sotter.

After laboring successfully as pastor of the congregation for four years, Rev. Lindenmuth resigned November 3, 1914, and relinquished the pastorate November 30th.

The third and present pastor is Rev. J. S. Savacool, who accepted the unanimous call of the parish on February 25, 1915. He took charge of the work on June 22, 1915, and was installed by Rev. Warren Nickel, president of the Conference, on August 1 of the same year.

Since its organization the congregation has enjoyed a steady and healthy growth and gradual progress in the efficiency of its work. The past year has been particularly notable in the history of the congregation. The numerical increase was over 25 per cent. of its previous membership.

The present church building, until the summer of 1916 the property of Emmanuel Lutheran Church, has been transferred to St. James' congregation, and in accordance with the action of the congregation is now for sale.

In the spring of 1916 a new site 120 by 140 feet, situated at High and Price Streets, was purchased through the instrumentality of the Church Council, with the consent of the congregation, for the sum of \$4,500. The action which resulted in the purchase of a new site took place at a special congregational meeting held on April 12, 1916. At the same meeting, by unanimous action of the congregation, the council was given authority to appoint a building committee, who were



ST. JAMES', POTTSTOWN

to proceed with the plans and erection of a new building or buildings. Since that time the work has continued uninterrupted, and at this writing operations are under way for the erection of a church edifice which when completed will cost approximately \$50,000. Impressive ground-breaking services on October 7, 1916, preceded the building operations. Praying for God's guidance and blessing, St. James continues its work in the interests of His Kingdom.

TRANSFIGURATION, POTTSTOWN

IN a pamphlet entitled "The Lutheran Church in Pottstown," by the Rev. B. M. Schmucker, D.D., it is stated that it is evident from the Halle Reports that there was a Lutheran church in Pottstown as early as October, 1772.

In 1796 the small dimensions and the decay of the first log church moved the congregation to undertake the erection of the brick church still standing and in good condition on the northeast corner of Hanover and Chestnut Streets and now owned and used by Zion's Reformed congregation.

The German language was used almost entirely by the Lutherans until 1834. On Sunday, April 13, 1834, Rev. Conrad Miller, the pastor, requested the congregation and vestry to remain after service for the purpose of taking measures to secure regular services in English. At the meeting then held it was decided that those members who desired to have English services (there being then two Sundays vacant in every four

weeks) should get a minister, form a second vestry, make their own collections, appoint a treasurer, pay their own minister, take and fix upon any Sunday still unoccupied and generally do all such things as they may deem needful and expedient.

In accordance with this agreement, Rev. John W. Richards was invited to preach, and a call was extended to, and accepted by, him. His introductory sermon was preached on Whitsunday, May 18, 1834.

At a meeting of the members who desired English services, held May 24th, the following persons were chosen vestrymen: Elders, Daniel Steinmetz, Joseph Missimer, John Neiman, George Richards; Trustees, Charles F. Rapp, Charles H. Fritz, Bartholomew Wamback, Nathaniel Missimer; Deacons, Joseph Neiman, George Smale. Jonas Yocum, Joshua T. Missimer. At the same time George Richards, Esq., was appointed secretary and treasurer. These officers were installed July 13, 1834.

This was the beginning of the organized English Lutheran Church in Pottstown, which organization by an act of incorporation became on October 22, 1859, "The English Evangelical Lutheran Church of the Transfiguration." The Church of the Transfiguration was the first Lutheran church in Pottstown to take a specific name and secure its own building, and thus become entirely separate from all union connection. Up to this time the building in which both the Lutherans and the Reformed worshipped was simply called the Old Brick Church. It was not until May, 1871, that the Lutherans who remained with the union church sold their interest in the old brick church to

the Reformed and by an act of incorporation took the name Emmanuel and built their own church.

The first pastor of the English congregation served it only about two years, Rev. Mr. Richards having accepted a call to Germantown, preached his farewell sermon April 1, 1836, when his successor at the Trappe, Rev. Jacob Wampole, was invited to preach, which he did April 17, 1836, was called as pastor May 14th, and preached his introductory sermon June 14, 1836. After the death of Rev. Mr. Wampole, January 3, 1838, Rev. Henry S. Miller was elected pastor in April, 1838, and at once took charge, and remained in charge until August 20, 1848.

During this whole period services were held once a month, an annual communion was administered in the English congregation until 1842, when it began to be administered twice a year. There was also an annual English harvest festival. The salary of the pastor was \$100 per annum. A class of catechumens was instructed and confirmed each year.

In the summer of 1848, Rev. Conrad Miller, who was pastor of the German congregation, transferred the German interests to his nephew, Rev. George F. Miller, who had become pastor of the English congregation upon the resignation of Rev. Henry S. Miller, which occurred in August, 1848, and this arrangement continued until the completion of the new Church of the Transfiguration. On February 14, 1859, a meeting was called by the English congregation to consider the question of undertaking the erection of a church. It was unanimously resolved upon, and a subscription opened. February 26th a committee to collect sub-

scriptions, a building committee and one to prepare a constitution and form of incorporation were appointed.

Plans were secured, and the building of the church was awarded to James S. Fillman on May 15, 1859; the location of the new church being on the southwest corner of Hanover and Chestnut Streets.

The building committee were James Rittenhouse, George Missimer, James Missimer, Joseph Mintzer, Henry Hartman, Jonas Smith and William A. Van Buskirk. Jonas Smith was elected treasurer. The corner-stone was laid August 5, 1859, and the church was consecrated February 16, 1861, at which time a sermon was delivered by Rev. Joseph A. Seiss, D.D., which was published.

The cost of the new church was \$12,050. The charter was approved by the congregation on October 22, 1859, filed in open court November 25th, and publication ordered. Some remonstrances against its being granted were heard by the Court, and an addition made to the charter, when it was granted on March 17, 1860. The complete organization of the congregation under the new charter was made March 24, 1860. In 1864 the Ministerium met in the Church of the Transfiguration and at this meeting it was resolved to establish a theological seminary in Philadelphia.

Rev. George F. Miller continued as pastor with the English congregation, and soon after its transfer to the new church, he resigned the care of the German congregation, which remained in the old church. Rev. Miller remained pastor of the Church of the Transfiguration until the spring of 1868. He was succeed-



TRANSFIGURATION, POTTSTOWN



ed by Rev. George W. Schmucker, who took charge in June, 1868, and served until compelled by failure of health, to cease his labors as pastor in the fall of 1870.

In June, 1871, Rev. Charles Koerner became pastor and remained until the end of 1880. The Rev. B. M. Schmucker, D.D., succeeded Rev. Mr. Koerner and took charge of the congregation on the first Sunday after Easter, 1881, continuing as pastor until October 15, 1888, when death suddenly claimed him.

The Rev. O. P. Smith, D.D., was elected pastor February 9, 1889, and installed May 5, 1889, by Rev. D. K. Kepner, president of the First District Conference. The installation sermon on this occasion was preached by Rev. Prof. M. H. Richards, D.D., at the morning service, and Dr. Smith preached his introductory sermon at the evening service. Dr. Smith served the congregation for 22 years. His was the longest pastorate in the history of the congregation. The next longest term was that of the Rev. George F. Miller, who continued as pastor 20 years. After a lingering illness, during which time Rev. W. D. C. Keiter, D.D., supplied the pulpit, Dr. Smith fell asleep on October 15, 1911.

During Dr. Smith's pastorate many changes and improvements were made in the church building at a considerable outlay. In 1896 the auditorium was completely renovated at a cost, including the numerous costly memorial gifts, of about \$13,000. The congregation during this time also came into possession of a very fine parsonage built just opposite the church on Hanover street. It was the gift of two of the members and is known as the "Fritz and Saylor Memorial

Parsonage." The congregation bought the land, and the building cost \$10,000.

The congregation has at present no encumbering debt and has the following legacies in the form of endowment:

Lucinda Rittenhouse legacy	\$ 700 00
Ephraim Fritz legacy	2,500 00
Elizabeth Stough legacy	100 00
Henry H. Minnich legacy	5,000 00
Annie Rittenhouse Evans legacy	1,000 00
Albert G. Saylor legacy	1,000 00
Mary A. Saylor legacy	100 00
	<hr/>
	\$10,400 00

On May 18, 1909, the congregation celebrated its 50th anniversary under the present charter. The Rev. Andrew S. Fichthorn, D.D., preached the morning sermon, and Dr. Smith, the pastor, gave an historical sketch of the congregation, and in the evening Rev. Prof. Jacob Fry, D.D., preached the sermon. At this time Dr. Smith published an historical souvenir and directory of the congregation and from this has been gathered much of the material of this article.

The present pastor, Rev. H. F. J. Seneker, was elected on March 16, 1912, and installed June 9, 1912, by the Rev. C. C. Snyder, president of the Norristown Conference. On this occasion the Rev. W. D. C. Keiter, D.D., delivered the charge to the people and the Rev. Geo. W. Sandt, D.D., addressed his message to the pastor, and in the evening the pastor preached his introductory sermon. During the four years of his ministry the congregation has continued to grow and a number of improvements have been made to the church property. In 1913 Peter L. Egolf, a member

of the congregation, at his own expense, re-decorated the main auditorium and halls at considerable expense. The basement of the Sunday-school room was recently enlarged and cemented and an entrance made on Chestnut Street. The Sunday-school room has been greatly improved by the placing of a metal ceiling, introducing electric lights and a new Brussels carpet. The exterior and interior of the church and parsonage has been re-painted and the parsonage re-papered throughout, the cost of these improvements being several thousand dollars. The congregation now has 524 members, and is keeping its members actively engaged in all of the benevolent operations of the Synod and General Council. Only recently the members gave \$3,433 to the General Education Fund, \$1,458 being in cash. The yearly benevolent work of the congregation amounts to at least \$1,000.

Transfiguration, like the eagle, continually renews her youth, and with the prestige of years back of her, with a noble spirit within her, with glorious possibilities before her, she should move forward, conquering and to conquer, until the Church Militant merges into the Church Triumphant.

ST. JOHN'S, QUAKERTOWN

ST. JOHN'S Evangelical Lutheran congregation of Quakertown, Pennsylvania, was organized in the fall of 1860 by the Rev. F. Berkemeyer, who was at that time the pastor of the Flatland, Keller's, Hilltown, Leidy's and Ridge Road congregations. St. John's remained a part of this large parish until in 1867, when Pastor Berkemeyer, on account of his many duties, relinquished the pastorate of this congregation. A new parish, consisting of St. John's, Quakertown; St. Matthew's, Keller's Church and St. Paul's, Applebachsville, was formed in 1870, and remained such until 1895.

On September 24, 1895, the congregation resolved to become a separate parish. The matter was laid before the joint councils of the parish, which met in Keller's Church, September 28, 1895. The separation was referred to Conference and, at its fall meeting in 1895, St. John's was constituted a separate parish.

About the same time the Lutheran congregation was organized, a Reformed congregation was also organized. The two congregations united in the erection of a church building. The work was promptly begun in the fall of 1860, but owing to the lack of funds only the basement of the building was finished. This part was dedicated April 7, 1861. The church building was completed in 1865 and dedicated in December of the same year. In 1870 the first pipe organ, costing nine hundred dollars, was installed. It was built by Mr. Charles F. Durner, of Quakertown, Pa., a member of St. John's Lutheran congregation.



ST. JOHN'S, QUAKERTOWN

The Lutheran and Reformed congregations hitherto holding joint ownership in St. John's decided in 1893 to separate. On January 7, 1893, the Lutheran congregation voted on the question of separation and adopted the resolution by a large majority. They offered to sell their share in the property for three thousand dollars, or to buy the share of the Reformed congregation at the same price, or to put the property on sale to be sold to the highest bidder. On the 12th of February, 1893, the Reformed congregation resolved to sell their part of the property for the amount specified and the sale was consummated on March 15, 1893.

Since the separation extensive improvements have been made on the property. In the fall of 1899 improvements costing three thousand dollars were made. These included a sixteen-foot annex, a modern heating plant, new and more comfortable pews, and art glass windows. The old organ was replaced in 1908 by a new and larger one costing three thousand dollars. This organ was built also by Mr. Charles F. Durner, the builder of the first organ installed in St. John's. Again in 1910, in commemoration of the fiftieth anniversary of the founding of the congregation, the church was newly painted and frescoed and otherwise renovated.

Ground was broken for a new parsonage October 13, 1915, and was occupied by the present pastor on April 25, 1916. The house is forty feet front by thirty-one feet deep and is built of hollow tile and brick. It is complete in every respect, having the improvements and comforts of a modern home. The in-

side finish is of white enamel and mahogany. Some of the features of the house are hardwood polished floors, a hot water heating plant, enameled combination range, tiled bath-room and a twelve-foot porch along the entire front of the house. The total cost of the parsonage was upward of six thousand dollars.

The Rev. F. Berkemeyer, who organized the congregation, was pastor until 1867.

The Rev. George M. Lazarus became pastor of the parish, of which St. John's was then a part, on August 21, 1867, and served it faithfully and well until January 31, 1874, when he met a tragic death. On his way to a funeral appointment his horse became frightened and threw him out of his vehicle and he was instantly killed. While pastor of St. John's, Rev. Lazarus was deeply interested in education. To afford better educational facilities than the community afforded at the time, he organized an academy and conducted it in the basement of the church for two years. His experience in this venture gave him much practical knowledge concerning educational affairs and his advice was frequently sought on matters of education. He also served on the board of education and later became district superintendent.

Rev. J. F. Ohl succeeded Rev. Lazarus in June, 1876. This pastorate, the longest of any pastor of St. John's, terminated October 15, 1893, six months after the separation of the Lutheran and Reformed congregations. During this long and successful pastorate the congregation grew rapidly and developed into a well indoctrinated and conservative Lutheran body. While steps toward the separation of the union Sunday-



PARSONAGE, QUAKERTOWN

school were taken by Rev. Lazarus, the final separation was effected during Pastor Ohl's pastorate.

The Rev. George C. Gardner was then selected pastor of Keller's, Applebachsville and St. John's congregations. He was installed December 10, 1893, by the Rev. G. F. Spieker, D.D., then of Allentown, Pa. Rev. G. F. Gardner, father of Pastor Gardner, was also present and preached at the installation services. It was during this pastorate that St. John's became a separate and self-sustaining congregation. Rev. Gardner died May 25, 1899.

Rev. Franklin K. Fretz served St. John's from June 1, 1900, to January 31, 1905. Rev. Frank M. Urich, from the spring of 1905 to August 31, 1912. Rev. Peter N. Wohlsen, from May 1, 1913, to September, 1914.

Rev. Harry W. Fitting, the present pastor, became pastor of St. John's on May 1, 1915, and was installed on the 23rd of the same month by Rev. Warren Nickel, president of our conference.

TRINITY, QUAKERTOWN

ALREADY before Rev. D. H. Reiter, who organized this congregation, became the pastor of the Richlandtown parish, in August, 1881, many felt the need of a Lutheran church in Quakertown on the east side of the railroad. After Christ's Church, of Trumbauersville, became a part of the Richlandtown parish the number of Lutherans who lived at Quakertown and were members either of St. John's, Richlandtown, or Christ's, Trumbauersville, was largely increased and the movement to provide for the spiritual wants of these people received a new impetus. Various attempts were made between 1883 and 1890, but it seemed the project was not ripe.

During the season of Lent in the spring of 1890 the pastor, in connection with the members of the Church Councils of St. John's, Richlandtown, and Christ's, Trumbauersville, arranged to hold a number of Lenten services in that part of Quakertown where our people live and which is known as Richland Center, or the Station. The first of these services was held in Shive's Hall on March 16, 1890, in the afternoon in the German language and in the evening in English. The attendance at the evening service was two hundred and nineteen. Before the third Sunday arrangements were made to hold these services in Citizen's Hall. The interest in these services was so great and the desire to have them continued so evident that as a result the following preamble and resolutions were adopted at a meeting held by the Church Coun-

cils, constituting the Richlandtown parish, held in Emmanuel's Church, Franconia, Pa., on April 4, 1890:

WHEREAS, About 140 of the members of St. John's congregation of Richlandtown and of Christ's, Trumbauersville, live at, or near, Richland Center, and,

WHEREAS, By far the larger number of these have no conveyance of their own, and consequently attend services very irregularly, being present very seldom except at the communion; and,

WHEREAS, The interest of the Evangelical Lutheran Church at Richland Center, under existing circumstances, will suffer if permitted to continue; and,

WHEREAS, There is no place of public worship or Sunday-school of any kind at Richland Center, where so many of our people live; and,

WHEREAS, Our people are very desirous that arrangements be made by which their religious interest may the better be cared for.

Therefore be it Resolved, That we, the Church Councils of the foregoing named congregations, in our regular annual meeting assembled, appoint a committee of three (3), the pastor, Wm. Loux, of St. John's, and Mahlon C. Detweiler, of Christ's, who, in connection with four others, two from each congregation to be appointed by the above named three, all of them to be living at, or near, Richland Center, shall constitute an executive committee, whose duty it shall be to establish a preaching place and organize a Sunday-school at the above named place, make all necessary arrangements and exercise a general supervision over the same. In accordance with the above resolutions, the committee of three met and completed the same by

adding A. B. Walp and Jacob L. Horn, of St. John's; Aaron C. Detweiler and Henry Hoffman, of Christ's Church. The committee organized elected Rev. D. H. Reiter, chairman; Mr. A. B. Walp, secretary, and Wm. Loux, treasurer.

About this time it became evident that arrangements had to be made to secure a permanent home, and it was decided to erect a building suitable for public service and Sunday-school purposes. The committee recommended the purchasing of a lot and the erection of a suitable building. This report was endorsed. A lot of 100 feet frontage was purchased on North Hellertown Avenue from Mr. A. Y. Nicholas for \$900. Mr. M. B. Bean, of Lansdale, was employed as architect. The corner-stone was laid on Sunday afternoon, June 21, 1891, in the presence of a large concourse of people. Addresses were delivered in the afternoon by Revs. F. Berkemeyer, Becker and Waidelich. Rev. O. F. Waage preached in the evening. At the fall session of the First District Conference, held in September, 1891, in Spring City, the people of Richland Center petitioned Conference to be permitted to organize a congregation. This petition was endorsed by the Church Councils of St. John's, Richlandtown, and Christ's, Trumbauersville, of which congregations all those interested in this movement were members. This request was granted. On Saturday, October 31, 1891 (Reformation Day) a meeting was held in the lecture room of the new church for the purpose of organizing a congregation. The charter recommended by the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, and the constitution in force at



TRINITY, QUAKERTOWN

St. John's, Richlandtown, Pa., which is based on the one recommended by the General Council, were unanimously adopted. The following persons were elected to constitute the first Church Council: Messrs. J. D. K. Reinhart, A. B. Walp, Wm. Loux, M. C. Detweiler, M. S. Biehn and Aaron Steiner. Rev. D. H. Reiter was elected pastor. The pastor is a member of the council and, ex-officio, is presiding officer. Trinity Lutheran Church was opened for use by the congregation with suitable services beginning on Saturday evening, November 7, 1891, and was continued throughout the following Sunday. Rev. A. R. Horne, of Allentown, preached on Saturday evening in the German language. On Sunday, at the morning service, Rev. J. L. Sibole, of St. Luke's Church, Philadelphia, a classmate of Rev. D. H. Reiter, preached in the English language. He was assisted in the services by the pastor, who aided in the ceremonies of the day. In the afternoon Rev. F. Berkemeyer, of Sellersville, preached in the German language. Rev. J. H. Waidelich, of Sellersville, preached in the evening in the English language. At the winter session of Conference, held in St. Peter's Church, West Philadelphia Trinity congregation was received into connection with the Synod of Pennsylvania and made a part of Richlandtown parish.

Sunday, May 28, 1893, was a day long to be held in loving remembrance by the members of Trinity Lutheran congregation of Quakertown. It was the occasion when their beautiful church was dedicated to the service of the Triune God.

Revs. W. Wackernagel, D.D., of Allentown; J. Kohler, D.D., of New Holland; D. K. Kepner, of Pottstown; O. P. Smith, of Pottstown; J. L. Becker, of Lansdale; F. Walz, of Sellersville; J. N. Wetzler, of Beavertown, and O. F. Waage, of Pennsburg, assisted the pastor, Rev. D. H. Reiter, in the interesting services connected with the dedicatory ceremonies. On Monday, June 24, 1901, the new bell for Trinity Church was put in place, and on June 25th, the anniversary of the Augsburg Confession, the bell was rung for the first time. The dedicatory services took place on Sunday, June 30th. The pastor was assisted by Rev. N. F. Schmidt, president of Conference; Revs. F. K. Fretz, R. B. Lynch and Warren Nickel.

On Sunday, Sept. 17, 1905, the organ built by C. F. Durner was consecrated. The pastor was assisted by Revs. Ochsenford, D.D., of Muhlenberg College; W. W. Kistler, of Coopersburg; P. A. Laury, of Perkasie, and J. F. Ohl, of Philadelphia, Pa.

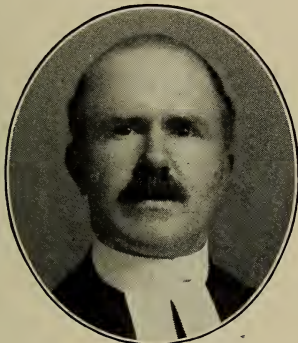
Rev. D. H. Reiter served Trinity congregation as its pastor until the fall of 1911. In April, 1912, Rev. C. C. Snyder assumed the pastorate of Trinity congregation and served until ill health constrained him to resign in the summer of 1916. In November the congregation elected the Rev. N. B. Yerger, of Mountville, Pa., who entered upon his labors in January, 1917.



REV. R. H. ISCHINGER



REV. A. CHAS. R. KEITER



REV. C. W. JEFFERIS



REV. R. E. KERN



REV. C. E. KEIM



REV. W. U. KISTLER

ST. PAUL'S, (SIX CORNERED) RED HILL

ST. PAUL'S Evangelical Lutheran congregation, located in Upper Hanover Township, Montgomery County, Pa., in a district popularly called New Goshenhoppen, is one of the oldest Christian congregations in this state.

The exact date of its organization is unknown, owing to the fact that the historical records of these early churches were not faithfully kept. Certain it is, however, that a congregation was formally organized some time between the years of 1730 and 1740. In the first record-book of the church, baptismal entries were made as early as 1736. From 1739 we have a pretty full and systematic record of the current events of the congregation.

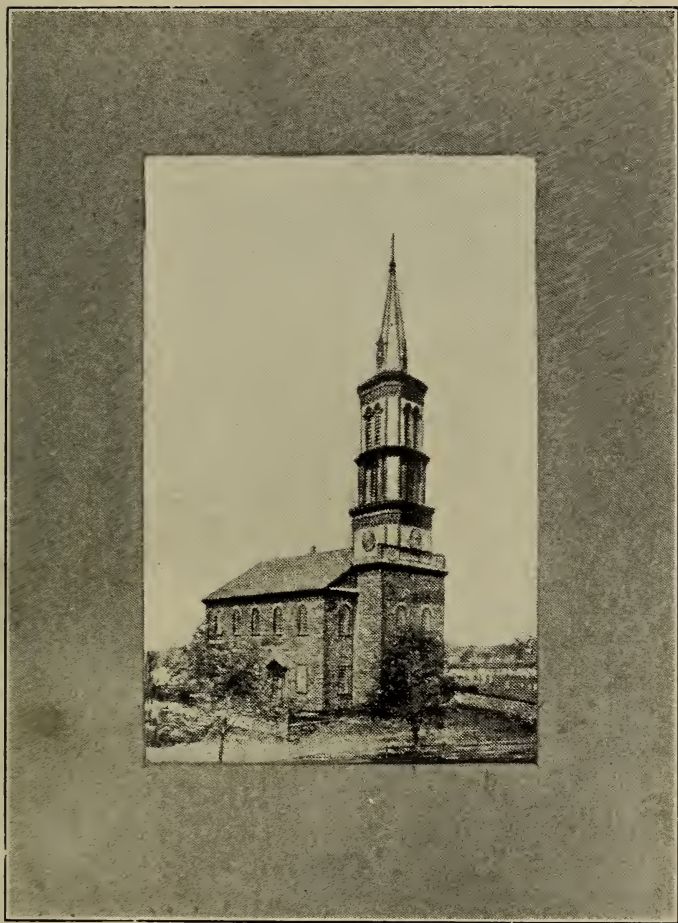
This church, it seems, had its origin in a cemetery. There is a most reliable tradition that a man named John Henry Sproegel owned 13,000 acres of land in this part of the state, and that in passing a home one day where a death had occurred the family and neighbors were perplexed, not knowing where to bury the dead. Mr. Sproegel led the way and showed them a plot of ground of six acres, which he donated to the Lutheran, Reformed and Mennonite denominations for church and cemetery purposes. On this ground the Reformed Church near East Greenville has been located from its beginning, and likely the Lutherans first settled there and worshipped with them in the first Reformed church building. We have records that later the Lutherans sold their two acres to the Re-

formed and moved east of Pennsburg and Red Hill, where they have worshipped ever since.

In the year 1750 the Lutheran congregation erected its first church building in the present location. It must have been primitive and simple in every way. Nothing is left on the records as to its size and shape, only as to the material used. It was built of logs.

For the space of 53 years, this humble house of worship answered all purposes. In the year 1803 the original six-cornered church was erected. This second building was a substantial and for those times a grandly beautiful structure, composed of brown, native stone walled up in regular line and range. Tradition tells us that after its completion it was a great attraction for people from a great distance. The popular name six-cornered, by which it was known during its entire history, came about in this manner: Rev. F. W. Geissenhainer, the pastor at that time, on request of his Church Council to furnish plans for a new building, presented one plan with four corners, the usual design at that time; and one with six corners, the two extra and unusual corners forming a large and high pulpit and organ recess. In this plan the organ loft was above and back of the pulpit. Fifteen members voted for the four corner plan, and twenty-eight for the other, which was adopted by a majority of thirteen votes.

In the year 1861 a fine tower was added to the church, and a large bell put therein to call the living to their worship and to announce the departure of the dead.



ORIGINAL, SIX-CORNERED CHURCH

In the year 1877, after serving its purpose 74 years, and becoming more or less inconvenient for the needs of the congregation, this church was removed and gave place to another very fine and more modern structure. This, the third building, was fitted out with a basement and all necessary conveniences for Sunday-school purposes. This arrangement the old church lacked, and this fact was one of the strongest grounds why its removal was decided. In the year 1869 the first Sunday-school in the history of the congregation had been organized by its present pastor, Rev. O. F. Waage. From this statement the conclusion must not be drawn that the congregation had neglected the religious instruction of its children before it had a Sunday-school. From its origin a parochial school had been maintained, until the free school system by the state took its place. Indeed a parochial school-house stood on this site before a church was erected. In this school-house regular divine services were held for some years before the first church was built in 1750. In those days the organist was the parochial school teacher.

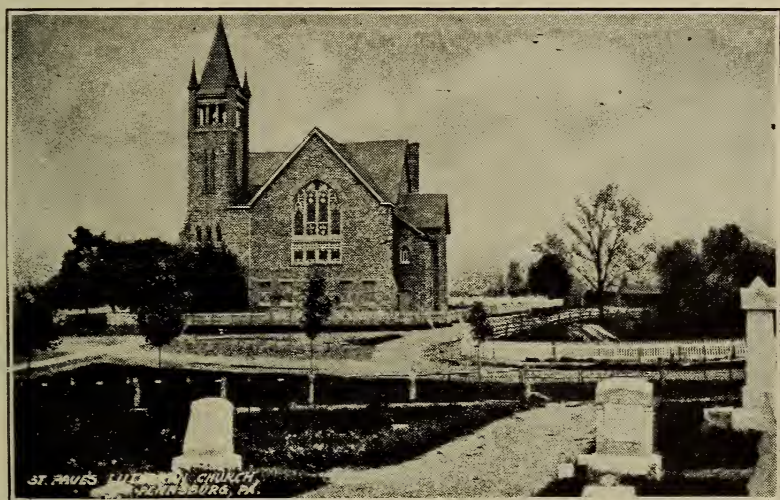
On the first day of December, 1895, eighteen years after its erection, this third church building, owing to some defect in the heating apparatus, was totally destroyed by fire. With the exception of two Sunday-school organs and a few other articles, everything connected with the church was consumed by the flames. The entire loss was not less than twenty thousand dollars, only one-half of which was covered by insurance. This was a great shock and loss to the congregation. But with renewed energy and courage

it went to work to re-build, and in 1896 the present grand sanctuary was erected, than which no finer house of God can be found in these parts. The entire cost of this present, fourth church, including organ, bell, steam heating plant and all necessary furnishings, amounted to \$21,000. About five years ago an electric light plant was put into the church.

After using the present beautiful church twenty years, repairs and renewals became necessary. Therefore during the summer of 1916 the main audience room was re-frescoed, the woodwork re-varnished, the floors newly carpeted and other minor changes made, all amounting to about two thousand dollars. The renewed church was re-dedicated on Sunday, October 22, 1916, with appropriate services, at which a large number of neighboring clergymen participated.

At present, in 1916, the congregation numbers a thousand members, having nearly trebled under its present pastor, and is in a healthful and flourishing condition in every way, having all the modern church facilities and societies, such as Ladies' Aid and Missionary Societies, Luther League, Teacher Training Class, etc. Am glad to add that in this congregation the women members have a right to vote.

The future of St. Paul's, under God's blessings, should indeed be a bright and useful one. When the present pastor took hold of the Master's vineyard, all the services in this church were German. This was in 1868. Today two-thirds of all the public services are in English. All the catechetical instruction is English. There is not a German class in the Sunday-school today.



ST. PAUL'S, RED HILL

PASTORS OF ST. PAUL'S CHURCH

The following pastors served this congregation :

1. John Jacob Justus Birkenstock, from 1739 to 1743. He had been the parochial school teacher prior to his ordination.

2. John Conrad Andrea, from 1743 to 1752. He built the first and log church in 1750.

3. Frederick Schultz, from 1752 to 1756.

4. Frederick Reis, from 1756 to 1764. In this latter year he died, aged 49 years, and his grave can be seen on the old cemetery near the church.

5. George Frederick Niemeyer, from 1764 to 1771.*

6. Conrad Sebastian Roeller, from 1771 to 1775. Some of his descendants are still living in these parts.

7. John Schwarbach, from 1775 to 1789.

8. Charles B. Dannapfel, from 1789 to 1790.

9. Christian Espich, from 1790 to 1793. Under him the congregation was legally incorporated in 1792.

10. Frederick Wilhelm Geissenhainer, Sr., from 1793 to 1808. This pastor was one of the ablest and most learned men in the Lutheran Church, and his services in St. Paul's were signally blessed. Under him the celebrated and so-called six-cornered church was built in 1803.

11. Jacob Miller, from 1808 to 1829. He was a son of the congregation, read theology under Rev. Geissenhainer, married his daughter and became his successor. The Miller families in this vicinity are relatives of this prominent minister.

12. Frederick Waage, from 1829 to 1868. His pastorate was longer than that of any of his predecessors.

He is well remembered today by many of the older members. He was known as a very learned man and one of the best pulpit orators of his day. In 1884 he entered into rest, aged 87 years, and his burial took place on the old cemetery.

13. Oswin F. Waage, from 1868 to the present time. He is the son of his predecessor, Rev. F. Waage, and the second son of the congregation who became its pastor, Rev. Jacob Miller being the first one. All the other pastors were imported from Germany. In writing the history of this church, it is significant that the Revs. Waage, father and son, cover nearly a century of its history, Father Waage 40 years, and his son, the present pastor, Rev. O. F. Waage, 48 years. It is the present pastor's wish and prayer, if God's will, to round out the 50 years.

The following Lutheran ministers of the Gospel have come from this church, viz., Rev. Jacob Miller, Rev. Conrad Miller, Rev. O. F. Waage, the present pastor; Rev. Elmer F. Krauss, D.D., grandson of Rev. F. Waage, president and professor at the Lutheran Theological Seminary at Chicago, Ill.; Rev. Elmer E. Schantz, Rev. Jonas K. Trumbauer, Rev. W. Frank Hersh and Rev. Rufus E. Kern. Five of these entered the ministry under the present pastorate. When the present pastor, Rev. O. F. Waage, took charge of this church, it was connected with four other congregations forming a parish of five congregations. The other four were the Lutheran churches at Niantic, Ridge Valley, Trumbauersville and Spinnerstown. Rev. Waage served this large parish six years, and then he resigned the most inconvenient one, Ridge

Valley. He served the other four until he had preached to them fifteen years. Then his health failed, making it necessary to resign Niantic and Trumbauersville. He served the remaining two churches until he had preached thirty-six years in Spinnerstown, when he resigned that church. And now for twelve years St. Paul's, the subject of this sketch, supports and sustains its pastor alone, thus giving him all his time to serve and work for its best interests. St. Paul's is today in a most prosperous and growing condition, thanks to God's grace and mercy. And to him be all glory and praise, world without end.

ST. JOHN'S, RICHLANDTOWN

WE do not know a great deal of the early history of this congregation, due to the fact that the pastors of those days did not keep a regular church record. If they kept any record at all, it was a private one, not transmitted to us. To the older members of the congregation we are, therefore, chiefly indebted for the information we have of the deep-felt want for a convenient place of worship; of the determination of the fathers to erect a church in their midst, and of the blessed results which crowned their efforts. From this source we learn that the congregation was organized and the first church building erected in the year A. D. 1808. Previous to this, religious services were conducted at irregular intervals at various places, chiefly, as we are informed in a history of Frieden's Lutheran Church at the Tohickon, by Rev.

George Roeller, pastor of said congregation. A cemetery was laid out on the farm of Michael Croman. The funeral services were conducted in the barn of Mr. Croman, the threshing-floor serving as an auditorium.

Late in the year 1806, or early in the year 1807, steps were taken to erect a church at Richlandtown, or Flatland, as the place was then known. Stones were quarried in the township of East Rockhill; a mason and also a master carpenter were engaged, and it was decided to begin building operations early in the following spring, and to complete and dedicate the building before winter would set in. But tradition informs us that the spring of 1807 was very late, and that on that account building operations were delayed. The farmers were too busy in putting out their crops, and consequently no one could be secured to haul the stones from East Rockhill to the place where the church was to be erected. The masons were ready to begin work, but there was no material on hand. This condition of affairs continued into the midst of the harvest season, when an incident occurred which awakened a new zeal in the erection of the church. It was in those good old times when the sickle played such an important part, and when the reaper and even the cradle were unknown, that a large number of men and women were enjoying their Neun-Uhr-stueck under a spreading oak. They were, as the custom was, discussing various subjects, and among others the services in God's House on the coming Lord's Day. They lamented the fact that after a week of hard work in the harvest field, they had to go all the way, either to Trumbauersville, Tohickon or Springfield to

attend divine services, and also the fact that the new church, which they had expected to be under roof before this time, was not even commenced; all due to the fact that the farmers had been too busy to haul the stones. It was then and there decided to go to work at once, and the question was asked by some one of the party, "Who will haul the FIRST load of stones?" "I!" "I!" exclaimed a number of eager voices. Mr. Philip Wimmer, however, was determined to claim the honor, and consequently he got up at midnight, procured a load of stones, and hauled them to the place selected for the church. While Mr. Wimmer was unloading his load of stones, two others came with two more loads. The work of erecting the first Lutheran and Reformed Church at Richlandtown was now fully begun, and before the first fall of snow the walls were put up, and the building was under roof. This building was of stone, and was forty feet long and thirty-five feet wide, with galleries on three sides. The pulpit was in the shape of a wine goblet, a design very popular in those days. The wood-work was extensively carved. The carving was done by the different carpenters during the winter in their respective homes, and in the spring the smaller pieces carried to the church in bushel baskets and put in place. The pews were closely set, so that all the space was utilized, and the church, for its size, seated a large number of people. The church was completed and dedicated some time during the summer of the year 1808. Henry Stahler was the contractor and received \$1,200. The congregation furnished all the building material. This edifice was the spiritual home of the congregation, which

was organized about the same time, for a period of fifty-one years.

At the close of this period the congregations decided to erect a larger and a more commodious building. This was not only done because the building was too small for special occasions, but also and especially because the fathers felt that they owed it, not only to themselves, but also to their children, and especially to Almighty God, to erect a building more fitting and more in accordance with the spirit of the age in which to worship the Triune God. Consequently the present brick church, sixty-three feet long and forty-two feet wide, was erected in the year A. D. 1859. The cornerstone of this building was laid in the spring of the year A. D. 1859. Rev. Jeremiah Schindel, of the Lutheran Church, and Rev. Kessler, of the Reformed Church, preached the sermons. The Lutheran pastor, Rev. William B. Kemmerer, and the Reformed pastor, Rev. Samuel Hess, had charge of the services. This church was dedicated November 5, 6 and 7, A. D. 1859. Rev. Joshua Yeager, of the Lutheran Church, and Rev. Joseph Dubbs, of the Reformed Church, preached the dedicatory sermons. Other pastors took part in the services, but Rev. William B. Kemmerer, who had been the pastor of this congregation for a period of thirty-nine years, on account of a prolonged sickness was unable to take part in these interesting services. Enock Biehn, George Walp and Charles Wolf were the Lutheran members of the building committee.

In the year A. D. 1870 a large and beautiful pipe organ, built by C. F. Durner, of Quakertown, Pa., and costing almost two thousand dollars, was placed in the



ST. JOHN'S, RICHLANDTOWN



church. Rev. William Rath, of Allentown, Pa., pastor of the Blue Church, preached the consecration sermon.

The 400th anniversary of Dr. Martin Luther's birth, which was observed throughout the Lutheran Church in 1883, was observed in this congregation in the month of November of that year, and although it was held on a week-day, the church was filled both at the morning and at the evening service. The church was beautifully decorated with flowers. On an arch over-spanning the pulpit were placed the ever-memorable words of Luther: "Here I stand; I cannot do otherwise, God be my help. Amen." Rev. Leonard Groh, a former pastor of the congregation, preached in the morning, and Rev. J. L. Becker in the evening.

The 75th anniversary of the congregation and the 25th of the erection of the present church building was observed on November 2, 1884. Rev. Benjamin Sadler, D.D., president of Muhlenberg College, preached in the morning on the text Psalm 27:4, and Rev. A. R. Horne in the evening, who spoke on the changes which had taken place, especially in the Lutheran Church, during the last twenty-five years.

The 25th anniversary of the ordination of the pastor, and of his pastorate was duly observed on October 21, 1906. The pastor preached in the morning on the text 1 Corinthians 4:1-4. At this service a re-union of those confirmed during the twenty-five years was held. These occupied the lower part of the church, and formed an interesting audience, being composed of young and old, and all were reminded of their confirmation by the singing of some of the old confirmation

hymns. Rev. P. A. Laury, of Perkasio, and Rev. J. H. Waidelich, of Sellersville, preached in the afternoon, and Rev. J. L. Becker, of Lansdale, in the evening. The church was filled at all of these services in spite of an exceedingly rainy day.

The one hundredth anniversary of the congregations was observed from June 6 to 14, 1908. The Lutheran congregation had charge of the following services: On Saturday evening, which was the initial service held under the auspices of the Luther League, Rev. F. M. Urich, of St. John's Church, Quakertown, delivered the address; on Sunday afternoon the Rev. S. E. Ochsenford, D.D., of Muhlenberg College, preached on the text, Isaiah 54:2, 3; on Monday evening, at the services under the auspices of the Women's Guild, the Rev. C. C. Snyder, of Dublin, spoke; on Sunday morning the Rev. G. F. Spieker, D.D., of the Theological Seminary at Mt. Airy, preached on the text, Psalm 77:6, and on Sunday evening the Rev. I. B. Kurtz, of Pottstown, Pa., president of the Conference, on the text, Prov. 22:28. The services on Thursday evening were union services under the auspices of the Sunday-school, Rev. Warren Nickel, of Applebachsville, and Rev. Rufus W. Miller, D.D., of Philadelphia, delivered addresses. The services on the first Sunday morning and evening, Tuesday evening, the second Saturday evening and the second Sunday afternoon were in charge of the Reformed congregation. Favorable weather and interesting programs attracted large audiences to all of these services.

The congregation was served by the following pastors, and for the following periods of time: Rev.

George Roeller, from 1808-1818; Rev. Frederick Waage, from 1818-1820; Rev. William B. Kemmerer, from 1820-1860; Rev. Ferdinand Berkemeyer, from 1860-1862; Rev. Edwin Sell, from 1862-1864; Rev. Leonard Groh, from 1864-1866; Rev. Reuben R. Kistler, from 1866-1870; Rev. Joseph Hillpot, from 1870-1881. The present pastor, Rev. D. H. Reiter, was elected on July 9, 1881, and took charge of the congregation on August 28, 1881.

The most important work done by this congregation, as far as visible results are concerned, during the present pastorate, was that which was done conjointly with Christ's, Trumbauersville, the organization of Trinity Evangelical Lutheran congregation of Quakertown, Pa. This congregation was organized with members of the above-named congregations in 1891, and was under their fostering care until 1911, when its entire plant had been paid for, and became a self-sustaining parish. This congregation was organized and was made self-sustaining without ever receiving or asking for one dollar from the Home Mission Board, and the unselfishness with which these congregations supported this movement and not only gave of its members to start the movement, but also paid the bulk of the pastor's salary, while the pastor devoted most of his time to the new organization, will ever be a credit to these congregations.

That this could be accomplished without any friction was no doubt due to the fact that the people had been taught, not only to consider the interests of the individual congregation, but of the parish as a whole. For this purpose an annual Parish Conference has

been held during the present pastorate. Every year, on Good Friday, the Church Councils of the parish had had a meeting at which the interests of the whole parish were considered. It was at these meetings that steps were taken to organize Trinity Church of Quakertown. The publication of *Our Parish Record*, an annual, which has been published for thirty-five years, and in which not only the interests of the individual congregation, but of the parish as a whole, were considered, also helped to unite the congregations of the parish.

ST. JOHN'S, (RIDGE VALLEY) WEST ROCKHILL

THE ground occupied by the two church buildings, together with the land included in the three cemeteries, constituted a part of the original grant by Richard Penn to John Guittleman. The guardian of the latter's orphan child, whose death came prior to his majority, was obliged by law to convey title to his paternal uncle, the nearest relative. His name was Henry Guittleman, who owned the land belonging to the two congregations at Ridge Valley. From his 118 acres and 85 rods were taken 1 acre and 76 rods to be used for a school-house and burial place, according to a record dated April 3, 1802. From the History of Bucks County the following extract was taken: "On December 12, 1792, a certain piece, or tract of land, situate in Rockhill Township was conveyed by one Henry Guittleman for, and in consideration of, 5

pounds (\$25) lawful money of Pennsylvania in gold and silver coin in trust to and for the use of the Lutheran and Reformed Calvinistic Societies and their successors to erect and build a church on the said premises with a graveyard, for the use of said congregations and their elders and ministers and to and for no other purpose."

Additional evidence of this early date of the founding of the present congregations is taken from an epitaph on a stone in the old cemetery: "Hier ruht und schlaeft Matteis. Der starb im Jahr 1789. Sein Vater war Johannes Matteis und seine Mutter Susanna. Die Taufzeugen waren Johann Fischer und Barbara." These dates indicate that the origin of the congregations points to the years between 1789 and 1802.

The name Ridge Valley is doubtless derived from the little stream close by, which bears this name and the ridge of rocks and boulders so evident at this place. A log school-house on the site of the present Reformed church building was used for school and church purposes until 1833, when an addition was built to the north end of the old structure. The object was to furnish more adequate accommodations for church services. The building was plastered on the outside and white-washed, which gave it a chaste appearance.

The first services of which we find traces were conducted by the Rev. George Roeller and later in the history of the Lutheran congregation Rev. Frederick Waage held services. In the year 1854 the Lutherans, Reformed and Mennonites united to erect a union

church building and appointed Jonathan Cressman (Lutheran), Jesse Hoot (Reformed), and Jacob Roth (Mennonite) a Building Committee. The re-modeled church building now owned by the Reformed congregation is that first church, the corner-stone of which was laid on Ascension Day, May 25, 1854, and formally consecrated on November 1st of the same year. It cost approximately \$2,000, exclusive of lumber and labor. The Rev. Frederick Waage preached the consecratory sermon. The church had been previously prepared temporarily for the funeral services of Jonathan Cressman, the Lutheran member of the Building Committee, on September 9, 1854. Pastor Waage confirmed the first class of catechumens in the spring of 1857.

The Rev. Oswin F. Waage succeeded his father as pastor. Until 1873, a period of six years, he served these people faithfully and on account of his large and laborious parish he resigned this congregation, and was succeeded by Pastor S. A. Ziegenfuss, who took it with his Sellersville parish and brought the congregation back into the Synod by the adoption of the constitution recommended by the Synod. He was the pastor for three years and in the fall of 1876 he resigned to accept a call to the Bath-Howertown parish in Northampton County, Pa.

The Rev. James L. Becker was elected as his successor and on August 12, 1877, he was installed in this church by Revs. J. F. Ohl and W. B. Fox. He served the parish for a period of more than eleven years, when in November, 1888, at the recommendation of Conference the parish was divided. He resigned St.



ST. JOHN'S, RIDGE VALLEY

John's and St. Michael's congregations of the parish to accept a call to the Lansdale charge.

This parish, continued as the "Sellersville parish," extended a call to J. H. Waidelich, who was then a student at the Theological Seminary, and on the 23rd of June, 1889, one week after his ordination, he was installed in St. Michael's Church, Sellersville, by Revs. J. L. Becker and H. S. Fegley, and served the congregation until October, 1916, when it united with Jerusalem congregation, Ridge Road, to form the "Ridge Parish"—St. Michael's having become a self-sustaining parish in response to the Conference recommendation. He continued as supply until his successor was named.

The charter recommended by the Ministerium was adopted in 1891 and the congregation assumed the name St. John's of Ridge Valley. The question of repairs and enlargement of the building was agitated for several years, which finally resulted in the adoption of the following resolution on October 8, 1898: "Resolved, That we erect a Lutheran church near the site of the old church on land recently purchased by the Lutheran congregation." This action meant a separation of the joint property interests. A Finance Committee, appointed at this congregational meeting, reported the following January in cash and subscriptions the amount of \$3,725. The Building Committee was now authorized to secure plans and specifications for an edifice to cost from six to eight thousand dollars and to be in architecture similar to the Lutheran church at Sassamansville.

An active Woman's Society had been gathering funds and was very much interested in the new church. So,

too, the Luther League, which had been organized some time previous. On June 25, 1899, the anniversary of the Augsburg Confession, the corner-stone was laid. The pastor was assisted by Revs. J. L. Becker and R. B. Lynch. Though the weather proved most inclement, yet the offerings amounted to \$124. The following June 10th the new church was consecrated. All the former surviving pastors assisted and wore the clerical robe, which had been introduced recently by action of the congregation. After a brief service in the old church the procession started for the new building and the formal consecration service followed.

On the anniversary of the corner-stone laying of the first church edifice, May 25, 1901, a 2,000-pound McShane bell was placed in the tower and consecrated the next day (Sunday). This bell was the gift of the Luther League and cost \$632, which had been gathered before. Though the old church stood for a half century this was the first bell which graced either tower. The Lutheran congregation made a donation of their half interest in the old church property to the Reformed congregation on the condition that it continue a purely Reformed church.

A new pipe organ was installed and on October 4, 1904, it was dedicated. This service was held in connection with the 50th anniversary of the congregation. The congregation has its own cemetery property and owns a half interest in the old burial grounds and shedding around the old church building.

The new cemetery, the congregation's property alone, still has 300 unsold lots. The proceeds of the sale of these are, by action of the congregation, to be

invested in a Maintenance Fund, the interest to be applied towards maintaining the cemetery and church property.

When it became necessary for St. Michael's congregation—a parish mate for more than forty-three years—to have more frequent services, as town congregations require, a separation of the parish was the result. St. John's most gracefully concurred with the action of St. Michael's people and at the same time accepted the Conference recommendation to unite with Jerusalem, Ridge Road, a few miles to the east of this church. The new parish was formed in August, 1916, by action of both congregations, and is now seeking a pastor. These people have been active and earnest in working for the Master's kingdom and are liberal contributors towards benevolence. May their hands continue to receive strength, hold fast to all good work and works and may God's grace ever keep and preserve them in true faith as it is in Christ Jesus.

GRACE, ROYERSFORD

THE first steps for the formation of Grace Evangelical Lutheran congregation in Royersford were taken November 25, 1889, under the guidance of Rev. O. P. Smith, of Augustus Lutheran Church, Trappe, and Rev. Jacob Neff, of the Spring City Lutheran Church.

The first Sunday-school service was held January 5 1890. The first congregational service was held March 2, 1890, Rev. Jacob Neff officiating and preaching the sermon. On March 11, 1891, the complete organization of the congregation was effected.

During the summer of 1891 Mr. Ernest M. Grahn, student at the Philadelphia Seminary, regularly supplied the congregation.

The corner-stone of the chapel, the first building of the congregation, was laid August 30, 1891, by Rev. O. P. Smith, who also preached the sermon, being assisted in the service by Rev. Jacob Neff and Mr. Ernest M. Grahn.

The dedicatory services of the completed chapel were held in the afternoon of May 8, 1892. Rev. O. P. Smith, president of the First District Conference, performed the act of consecration. The dedicatory sermon was preached by Rev. Prof. M. H. Richards, D.D., of Muhlenberg College, Allentown. At this service the building committee reported a surplus in the treasury after paying all bills incidental to the erection and completion of the chapel.



GRACE, ROYERSFORD

June 19, 1892, the congregation elected as their pastor Rev. J. H. Neiman. His installation took place Sunday afternoon, October 8, 1892, Rev. Jacob Neff officiating, and Rev. E. T. Kretschmann preaching the sermon.

The pastorate of Rev. J. H. Neiman terminated September 1, 1898. On August 6, 1899, the Rev. J. Frederick Kramlich, of Kutztown, Pa. (a graduate of the Lutheran Seminary, Mt. Airy, Philadelphia, class of 1899), the newly elected pastor, preached his introductory sermon. The installation service was held Sunday morning, August 13, Rev. J. H. Waidelich, president of the Norristown Conference, delivering the charge to the congregation and performing the act of installation and Rev. S. L. Harkey, D.D., delivering the charge to the pastor.

Because of the inadequacy of the chapel to meet the requirements of the rapidly increasing membership of the congregation, it was decided at a congregational meeting held in the fall of 1899 to erect a new church building.

On Sunday afternoon, August 30, 1901, the cornerstone of the proposed new church was laid by the pastor, Rev. N. F. Schmidt, president of the Norristown Conference, and Rev. J. H. Waidelich delivering addresses.

The consecratory services of the completed church building were held Sunday morning, March 2, 1902. The pastor performed the act of consecration and the sermons were preached by Rev. F. J. F. Schantz, D.D., president of the Ministerium of Pennsylvania, and Rev. O. P. Smith, D.D. In the afternoon the Bible

School held a special service, addresses being delivered by Rev. F. J. F. Schantz, D.D., and Rev. George A. Kercher. The special evening sermons were preached by Rev. J. Fry, D.D., and Rev. N. F. Schmidt. The sermons at the special evening services during the week were preached by Rev. G. F. Spieker, D.D., Rev. J. L. Becker, Rev. A. S. Fichthorn and Rev. E. T. Horn, D.D. The cost of the structure was \$34,000.

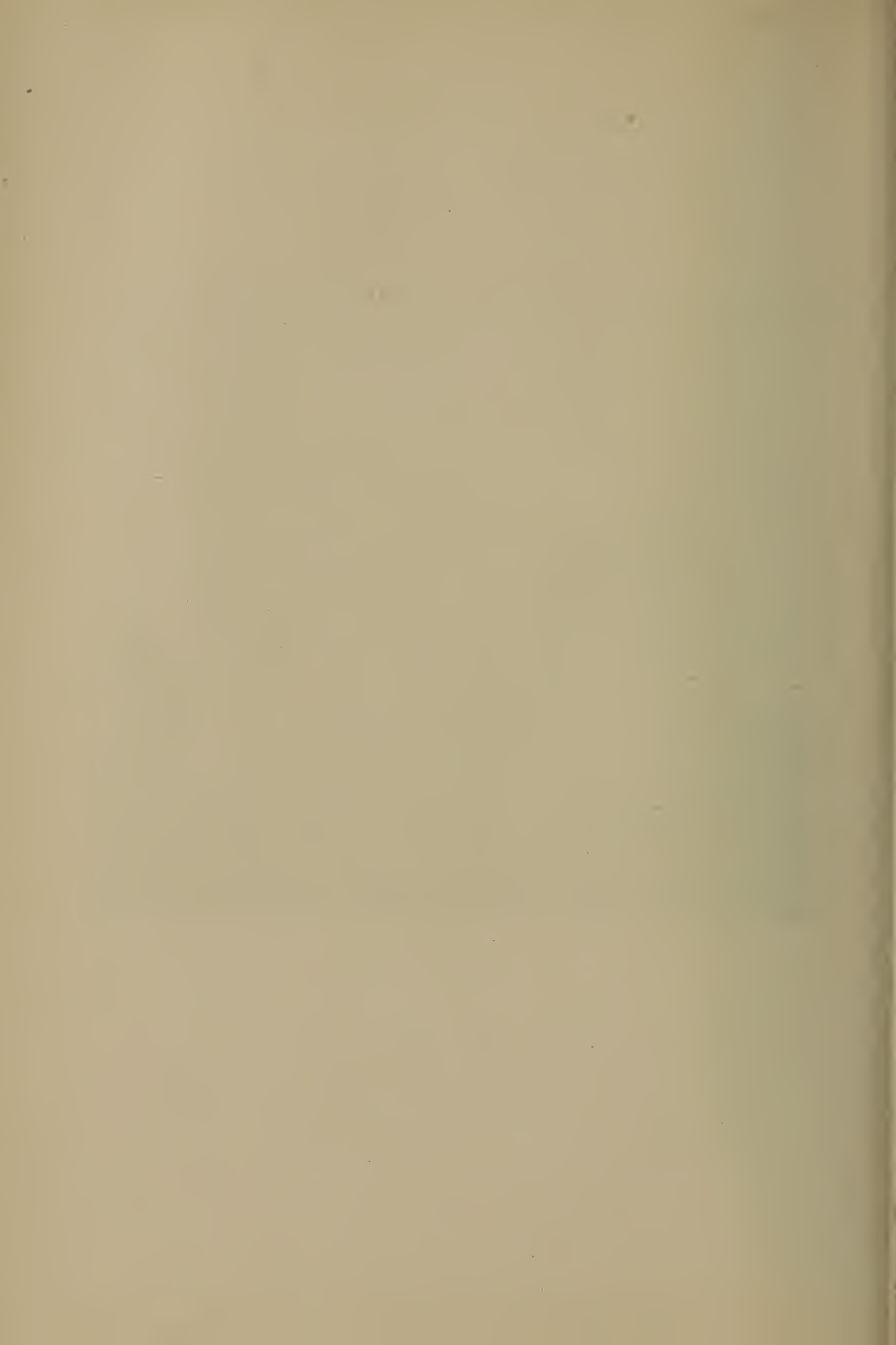
Grace congregation from its very inception has not only been self-supporting, but has also very loyally and nobly supported every request of the Ministerium. Her present active membership is 383.

ST. PAUL'S, SASSAMANSVILLE

THE history of St. Paul's Evangelical Lutheran congregation at Sassamansville, Pa., is unique in its origin. In 1836 a union church was organized at Niantic, Pa. The Reformed congregation worshipping there became divided as to the question of the election of a pastor. A large minority favored the election of Rev. Lewis Herman, who, however, was defeated at the election. This displeased the leader of the minority, Henry Sassaman, and he withdrew his membership from the congregation, stating that he would build his own church. He chose as a site for this new church Sassamansville, Pa., commencing building operations there in the spring of 1837. The edifice was completed in the spring of 1838 and was furnished by Mr. Sassaman with organ, pulpit, etc.



ST. PAUL'S, SASSAMANSVILLE



The building, together with its furnishings, represented an outlay of about \$8,000. Mr. Sassaman now invited three denominations to worship in his church, giving two out of every four Sundays to the Reformed, one to the Lutherans and one to the Mennonites. The latter, however, never held regular services in this church.

Henry Sassaman practically appointed the first clergymen both of the Reformed and Lutheran side of this newly founded union church. The Reformed candidate, Rev. Lewis Herman, defeated in the election at Niantic, was appointed by him pastor of the Reformed congregation, and Rev. Conrad Miller, pastor of the Lutheran congregation. Rev. Miller began his pastorate in the year 1838 and continued in it till his death in the fall of 1852.

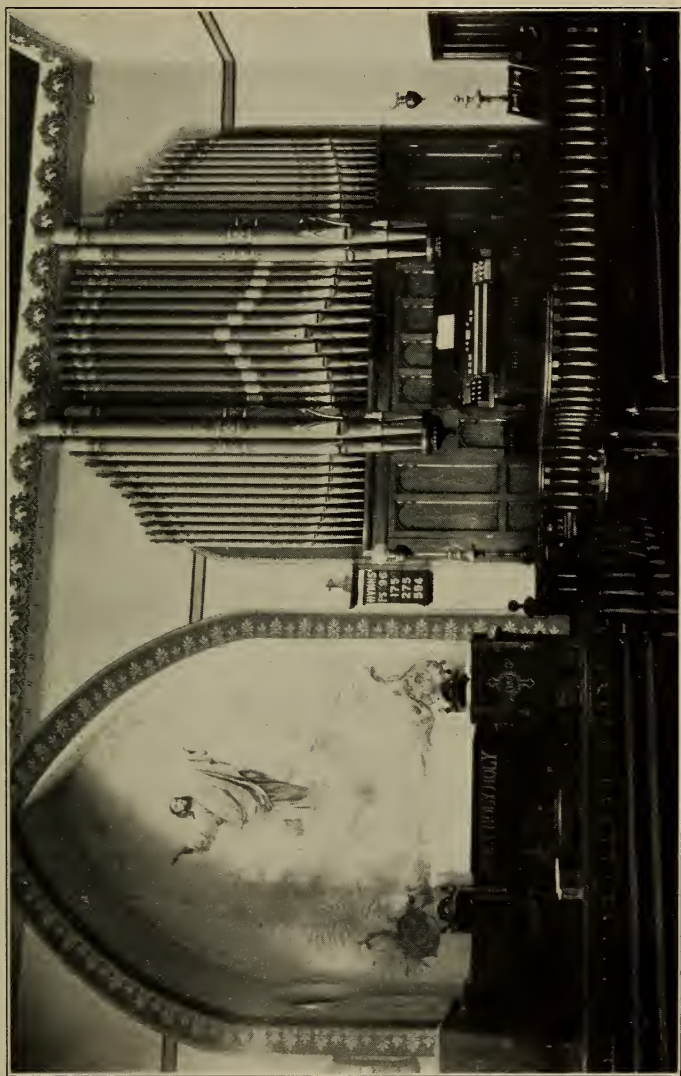
In the meantime, to be exact, in the year 1840, Henry Sassaman presented his church to the congregations worshipping in it, and thus the Lutherans were now able to elect a pastor without having to reckon with outside influence. After the death of Rev. Conrad Miller, their choice fell on Rev. Nathan Yeager, who accepted the call, serving the congregation from the spring of 1853 to the fall of 1857.

During the winter of 1857-58 the congregation was without a pastor. Rev. Frederick Waage, of Pennsburg, officiated at funerals, etc.

In the spring of 1858 Rev. Henry Wendt was elected pastor, his pastorate continuing till the fall of 1862. During the following winter Rev. Croll, from Hill Church, acted as supply to the congregation.

From 1863-66 Rev. Struntz, and from 1866-68 Rev. Fleckenstein were the pastors of the Lutheran congregation.

In the fall of 1868 Rev. W. B. Fox, a son of the congregation, was elected its pastor, serving it faithfully for 35 years. During his pastorate great progress was made along many lines of church activity. On the 6th of May, 1877, a union Sunday-school was organized under the leadership of the following officers: Henry A. Frederick, superintendent; Frank Keller, assistant superintendent; Isaac C. Jones, secretary; Samuel Bechtel, librarian, and Charles M. Keller, treasurer. This Sunday-school had an initial membership of 127, of which two members and one officer are still active in our Lutheran Sunday-school work at Sassamansville. In 1895 the time seemed ripe for the erection of an exclusively Lutheran church in Sassamansville. A committee was appointed to work out all the preliminary details regarding the building site, finances, etc. This committee reported favorably and on January 7, 1896, a building committee was appointed, consisting of John F. Renninger, Isaac C. Jones, Irwin R. Erb, Milton Hoffman and Isaac Linsenbigger. Plans were drawn up and work begun at once. All the members contributed liberally towards the building fund. Many of the members also worked on the erection of the church without accepting any remuneration for their services. The entire building was completed at the remarkably small cost of \$6,397. In the following year, 1897, this beautiful house of worship, a monument to the faithful work of Rev. Fox and the liberality of the congregation, was dedi-



ST. PAUL'S, SASSAMANSVILLE (Interior)

cated as the Evangelical Lutheran St. Paul's Church of Sassamansville, Pa. In 1900 the last financial obligation incurred through the building of the church was cancelled by the congregation. In 1901 a tract of land was purchased to serve as a burial ground. It was named St. Paul's Cemetery. In 1903 the congregation was incorporated. In the same year the congregation also installed beautiful memorial windows at a cost of \$545.

In the spring of 1904 Rev. Fox's pastorate came to an end with his death. From 1904-06 different pastors supplied the congregation, chief among whom was the Rev. J. J. Cressman, of Kutztown, Pa.

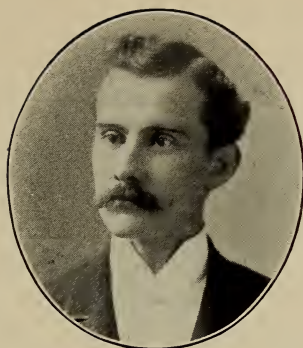
At an election held on Sunday, April 18, 1906, Melvin A. Kurtz, of East Greenville, who was baptized and confirmed by his predecessor, the late Rev. W. B. Fox, and who was about to graduate from the Theological Seminary, was elected pastor. He took charge of the congregation June the 24th of the same year and was regularly installed on July 15th by the president of the Conference, the Rev. P. A. Laury, and assisted by Rev. I. B. Kurtz, of Pottstown. With the advent of Rev. Kurtz, Christ Church, Niantic, and St. Paul's were united into one charge. During his pastorate English services, the full liturgical service as well as the gown were introduced. The benevolent work of the congregation was also much increased. Late in the year 1908 it was decided to install a pipe organ and to build an annex to the church for this purpose. A \$2,000 pipe organ was purchased, the church renovated and the pastor's study furnished at a cost of practically \$3,000. On March 28, 1909, an organ

consecration followed the inaugural organ recital held on the previous evening by Prof. A. Weiser, of Pottstown. At this all-day service the Revs. G. F. Spieker, D.D., of the Seminary; N. E. Miller, the president of the Conference; A. M. Weber, of Boyertown, and C. F. Dapp, of Sumneytown, officiated. On October 1, 1915, the pastorate of Rev. Kurtz came to an end, he having accepted a call to the Church of the Redeemer, at Lancaster, Pa.

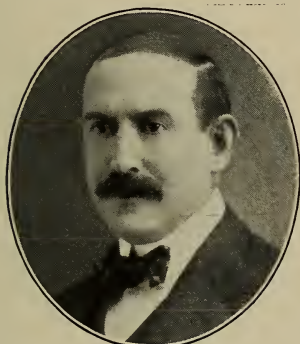
During the spring of the year 1916 Robert H. Ischinger, a student at the Seminary at Mt. Airy, was called by the congregation to become its pastor. The call was accepted and Rev. Ischinger took charge of the congregation after his ordination by the Pennsylvania Ministerium at its meeting in Reading, Pa. His installation took place in July, Rev. Warren Nickel, the president of the Conference, and Rev. H. D. E. Siebott, German secretary of Synod, and pastor of St. Mark's Church, Philadelphia, officiating.



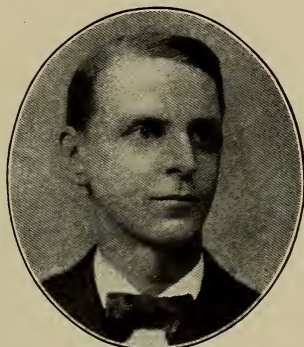
REV. O. P. SMITH, D.D.



REV. E. T. KRETSCHMAN, PH.D.



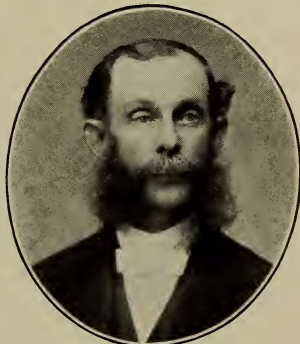
REV. A. S. FICHTHORN, D.D.



REV. G. C. GARDNER



REV. G. S. FEGLEY



REV. JACOB NEIMAN

JERUSALEM, SCHWENKSVILLE

THIS congregation was organized, in all probability, under the guidance of Dr. J. W. Richards, of Trappe, in the spring of 1835.

As early as February 14, 1756, Valentine Keely and his wife Susanna drew up a deed to Heronimus Haas and John Kepler, members of the Trappe Lutheran Church, for one acre of land, for a burying ground, the erection of a school-house, and the maintenance of a German school. As the framers of the deed died shortly afterwards it was never executed. A purchase was, however, effected on the part of the Lutherans by George Michael Bastian, John Kepler and Valentine Krause, members of the Trappe Church, and for the Reformed by Martin Keeler, Henry Keely and Valentine Sheelich as trustees. It was also stipulated that if a house of worship should be erected thereon, it was to be held jointly by the two denominations. It was situated one mile west of Schwenksville.

Owing to the fact that the land came out of the Keely estate, the burying ground and afterwards the church, became popularly known as Keely's Cemetery and Keeley's Church, a name which adheres to the graveyard to this day.

The congregation was incorporated in 1842 under the title of "The German Lutheran Congregation of the Jerusalem Church in Skippack, Montgomery County, in the State of Pennsylvania."

By reason of the fact that all the land in Skippack, west of the Perkiomen, was later constituted into Perkiomen Township, and that the church itself was

afterwards transferred to the village of Schwenksville, the geographical designation of the congregation was no longer true, therefore the congregation in the spring of 1910 petitioned the court to change the name to "The Jerusalem Evangelical Lutheran Church of Schwenksville," which petition was granted.

PASTORS

The congregation was served by the following pastors: Rev. Jacob Wampole, from March 22, 1836, to January 3, 1838. His ministry was terminated by his death; Rev. Henry S. Miller, from January 31, 1838, to May 16, 1852; Rev. George Wenzel, D.D., from June 27, 1852, to September 17, 1854; Rev. Adam S. Link, from September 17, 1854, to March 1, 1859; Rev. George Sill, from March 27, 1859, to October 1, 1863; Rev. John Kohler, D.D., from January 1, 1864, to September 27, 1873; Rev. O. P. Smith, D.D., from June 2, 1874, to May 1, 1889, and Rev. N. F. Schmidt, from May 1, 1889, to the present, making this pastorate by far the longest in the history of the charge.

BUILDINGS

As early as 1762 a log school-house was built, in which religious services were occasionally conducted. It was used by General Washington as a hospital for his sick and wounded soldiers after their retreat from the battle of Germantown. Many of his soldiers were buried in a woods near by. After the war the building was enlarged and divided into two apartments, one being used for the school and the other exclusively for worship. It was torn down in 1834.

The first distinctive church was erected during the second half of the year 1835, and the greater part of the year 1836, at a cost of \$1,350. Much of the work was done gratuitously by the members. It was a two-story stone building with a gallery on three sides, and stood across the road from the cemetery. From this building the Lutherans withdrew on Easter in the year 1889, and the Reformed three years later. After this it was only used for an occasional funeral service. During the summer of 1897 arrangements were made to sell the building for the material that it contained. Knowing that it would soon be razed, the two congregations gathered within it, in large numbers, on Saturday afternoon, September 25, for a final service. At the close of the worship all withdrew from the church and assembled around the corner-stone on the outside. After appropriate addresses by the pastors, Rev. W. B. Werner, of the Reformed Church, and the present pastor of the Lutheran Church, the corner-stone was uncovered. The stone, its contents, the communion set, baptismal bowl, "*klengelbeutel*," and other sacred articles were divided between the two congregations. It was soon afterward torn down. Thus "Keely's Church," which had been the spiritual home of two congregations for over a half a century, became a thing of the past.

In the early part of the year 1887, during the active and efficient ministry of Rev. O. P. Smith, and the long and successful pastorate of Rev. S. M. K. Huber, of the Reformed Church, the two congregations took up the question of a new church building. After considering somewhat carefully, but adversely, the advis-

ability of building denominational churches, they then turned to the more troublesome question: as to whether the new church should be erected on the old site, or in the village of Schwenksville. By a vote of two to one it was decided to build a union church at the old place.

The minority, realizing the error in building away from the centre of population, withheld its co-operation, and later determined to build a union church of its own in the village. It was at this point that the wisdom and foresight of Rev. O. P. Smith prompted him to step in, expose the folly of erecting two union churches, less than a mile apart, with two sets of rival congregations, which would in all probability be at loggerheads with one another for ages to come, and to suggest as a solution for all their differences the adoption of his original plan: to build a Lutheran church in Schwenksville.

After carefully and prayerfully considering the proposition in all its bearings, it was so decided. Every Lutheran family was visited either by the pastor or an active member of the church council, who explained to them the advisability and the wisdom of the action taken by the citizens of the village and their adherents. Whatever had been their original preference, after hearing the matter presented to them personally in a clear, deliberate and intelligent manner, they almost unanimously agreed to the project. Then it was that a congregation of scarcely two hundred active members began the erection of a building which, when completed, cost over \$15,000.

It would be an act of ingratitude not to mention that



JERUSALEM, SCHWENKSVILLE

in its building operations the congregation was wonderfully helped by the active co-operation and the moral and financial support, cheerfully given to it by men and women of other communions of faith. The ground was broken for the new church at the corner of Second and Church Streets near the middle of September, 1887. The corner-stone was laid on October 9 of the same year, and the church was consecrated on Easter Sunday, April 21, 1889, by the pastor, assisted by Rev. Jas. L. Becker, of Lansdale, and Student E. T. Kretschmann, the newly elected pastor of the Trappe Church; Rev. Wm. Wackernagel, D.D., of Muhlenberg College, preaching the sermon. This edifice, the first of a new order of churches in the Perkiomen Valley, stands as a monument to the labors and foresight of the now lamented Rev. O. P. Smith, D.D.

During the summer of 1902 the pastor suggested to the members of the church council the advisability of building a parsonage. The proposition was favorably received, and steps were taken to put it into execution. About this same time a dwelling at the corner of Second and Centennial Streets was offered for sale. This was bought and renovated, and the pastor moved into it on April 1, 1903. As the house was small, and did not agree with the conception that many had of a parsonage, the move in buying it was never popular.

On this account the Ladies' Aid Society decided to put forth an effort to accumulate a fund with which a new parsonage might later be built. Mrs. Mary S. Geiger, of Philadelphia, a good friend of the congregation, was approached on the subject. After giving a substantial donation she intimated privately that

when the fund reached \$1,000 there would be "something doing." The goal having been reached in the spring of 1909, she expressed her willingness to fulfill her implied promise.

On Aug. 2, 1909 announcement was made to the congregation that a parsonage was to be erected and donated to the congregation. The donor expressed the wish that the \$1,000, already accumulated might be set apart for maintaining the same, a wish which has since been carried out.

The work of construction was rapidly pushed so that by spring of the following year a beautiful and commodious parsonage, with a magnificent outlook, and which cost \$5,382, was ready for occupancy. Within its living-room the Ladies Aid Society placed a brass tablet with the following inscription:

"This Parsonage was erected A. D. 1909 by Mary S. Geiger as a memorial to her father Jacob Schwenk founder of Schwenksville."

It stands, opposite the church, on a most desirable lot, with 125 feet frontage. This lot was the donation of Mr. Irvin S. Schwenk and his wife Elizabeth B. Thus daughter and grand-son combined in perpetuating the name of a beloved ancestor.

Credit for the conception of the thought of erecting a memorial parsonage and of pushing the same until it materialized is due to one whose interest in the welfare of the congregation never flagged, Mrs. Elizabeth Schwenk, widow of Abram G Schwenk, brother and father of the donors, and who had been the faithful and efficient president of the Church Council for forty years.

LANGUAGE AND SERVICES.

In the matter of language and the number of services the congregation has ever kept abreast with the growing needs of the community. From the out-start it was an entirely German congregation, with preaching every four weeks. In connection with the call extended to Rev. Geo. Sill in March 1859 the number of services was doubled and English was introduced so that there was preaching every two weeks, alternating between German and English. This arrangement was continued until the beginning of the present pastorate in 1889 when the number of services was again doubled, although the ratio between the languages remained the same, except that an extra English service was added in the evening. At the same time the English liturgical service with musical rendering was introduced.

As the spoken language of the community became in time more predominately English the need was felt for more services in that tongue and less in the German. Therefore on May 31, 1895 at a special meeting of the Church Council it was unanimously resolved: "That hereafter this congregation shall have two English day services to be followed by one in German." The evening services remained as before. Thus the equal division of services between the two languages, which had prevailed for thirty-six years gave way to the urgent needs of the community and the tendency of the age. Wishing to return to the German portion of the congregation something in exchange for the services that it was taking away the

Church Council decided to give them a liturgical service like the English had. And the service of the *Kirchenbuch* was accepted in the spirit in which it was offered.

The growth of the congregation being confined almost exclusively to the English portion there was soon again heard a demand for more English. Beginning with May 1, 1911 another new order was introduced by which English was to be preached on three consecutive Sunday mornings to be followed by a German service in the afternoon. Thus the language of our fathers was gradually being supplanted by the language of our land.

The services of the church were rendered more efficient by the installation of a large pipe organ on October 27, 1895, and more churchly by the introduction of the clerical robe on August 17, 1902.

ORGANIZATIONS

Scarcely had the decision to build a Luthern Church been made when the Rev. O. P. Smith took measures which were calculated to call into activity the latent energy of a very substantial portion of the congregation, that of the woman. Accordingly on November 5, 1887 he organized a Ladies' Aid Society. Under the inspiration of a new church building it awakened an interest in, and drew to its membership a remarkably large number of women not only of the congregation but of the community. It became thereby a very potent factor in helping to meet the financial obligations of the congregation. Almost all of the furnishings of the church, and a substantial part of the

debt was paid out of its treasury, and ever since it has been true to its name in rendering aid to the congregation in all its undertakings.

Up to the time of the completion of the new church the only practical knowledge that the entire community had of a Sunday School was that of a Union school. When therefore the pastor suggested that a Lutheran Sunday School with Lutheran literature, be organized the proposition was received with fear and trembling, although the loyalty of the congregation to their pastor Rev. O. P. Smith prompted them to acquiesce in his suggestion. When, therefore, on the last Sunday in April 1889 the first meeting was held and there were more in attendance than they were wont to have in a union school of four congregations it was not only a source of gratification, but demonstrated beyond all peradventure that in loyalty to one's faith there is strength. The number of scholars gradually increased until it attained, as it still maintains, a position of great influence in the development of the congregation.

A "Young People's Guild," organized in the beginning of the present pastorate, became a rallying centre for the interest and activity of the young people, and through the years which followed proved a source of pleasure and of profit to them, while it served to increase the inner life of the whole congregation.

A Woman's Missionary Society, which has awakened and is developing the missionary spirit in the membership of the congregation, was also organized during this present pastorate. For more than a dozen years it has supported a girl student in India besides

contributing regularly to the various mission causes of the church. It has proven to be of inestimable value, not only in its benevolent activities, but also in engendering a keener sense of obligation in the final evangelization of the whole world.

Whatever cause there may be for gratification in the achievements of the past we cannot help but feel that the congregation is still in the morning of its life and in the springtime of its activities. We look therefore into the future with the confident hope that for it, under the guidance of the great Head of the Church, there are better things to come.

ST. MICHAEL'S, SELLERSVILLE

CHURCH members, living in this village fifty years ago, did not enjoy a convenient place of worship. This condition proved a stimulus to provide for themselves and their children some place for public services and religious instruction. Already, therefore, in the year 1859 the Rev. F. Berkemeyer, pastor of the Hilltown parish, conducted services in the old school-house and a few years later when the Rev. F. Walz located in the town both pastors conducted Lutheran services here as also the German Reformed pastor Fisher.

An impracticable suggestion to build a church midway between this place and South Perkäsie (then known as Bridgetown) induced our people in April 1868 to take steps to erect a church building within the limits of this town. In consequence a tract of



ST. MICHAEL'S, SELLERSVILLE

three acres of land was purchased from Mr. William Schlichter and divided into cemetery lots and offered for sale. In less than two years the proceeds warranted the erection of a union church. It was decided to construct the building of native stone which a joint committee of Lutherans and Reformed arranged to quarry in a field near by.

The corner-stone was laid on May 28, 1870, by pastors Walz and Berkemeyer (Lutheran) and Rev. Fisher (Reformed). The church building was finished but for lack of funds the lecture room only was furnished and here religious services were regularly held. The first class of catechumens was confirmed by the Rev. F. Walz on November 3, 1872. After a complete organization of the congregation the need of more frequent services was felt and in order to satisfy this a parish connection was sought and found.

The First District Conference of the Ministerium of Pennsylvania honored a petition of St. Michael's people to be united with Christ church, Towamencin and thus a new parish was constituted and named "Sellersville Parish." Mr. S. A. Ziegenfuss a student of the Lutheran Theological Seminary in Philadelphia was elected in March, 1873, and a call extended which he accepted subject to his ordination. He was installed pastor on July 27, 1873, by pastors F. Walz and Lazarus in this church.

New life and activity became evident because of more frequent and regular services which led to the completion and equipment of the main audience room of the church. The congregation was still small, numbering only 46 communicants at the first com-

munion in June, 1873. The formal consecration of the church took place on May 2 and 3, 1874. The pastor was assisted by Drs. W. J. Mann of the Seminary, F. A. Muhlenberg, President of Muhlenberg College and A. R. Horne. Rev. Ziegenfuss served the parish until October, 1876 when he resigned to accept a call to the Bath-Howertown charge in Northampton County, Pa. During his pastorate St. John's of Ridge Valley was added to the parish and brought into the Synod.

His successor was the Rev. J. L. Becker whose installation took place in Ridge Valley church on August 12, 1877, and was conducted by Revs. J. F. Ohl and W. B. Fox. He served the parish most faithfully for more than eleven years. During his ministry he began preaching in Lansdale which resulted in the organization of Trinity church of that place and hence the parish became a large and laborious one. When in the fall of 1888 this parish was divided at the recommendation of Conference, Pastor Becker resigned St. Michael's and St. John's to accept a call to the newly formed Lansdale parish.

Sellersville Parish elected J. H. Waidelich of the Lutheran Seminary and extended a call, which was accepted and on June 23, 1889, one week after his ordination, he was installed in St. Michael's Church by Revs. J. L. Becker and H. S. Fegley. Perkasio was a growing town but one mile north of this place and many members of St. Michael's living there it became very evident that some attention be given it. The Conference had authorized the pastor of Sellersville parish to assist the Lutherans there to secure a

place of worship. The church council in the spring of 1892 appointed a committee consisting of the pastor and two members of the council to co-operate with the Lutherans in Perkasio, which resulted in the building of Trinity church that same year.

The Union Sunday school about this time had some experience which occasioned a joint meeting of the church councils. At this meeting the following resolution was discussed: Resolved, that it is the sense of the Lutheran council that each congregation engage in its own Sunday school work for the welfare of both congregations. This resolution was passed and in consequence separate Sunday schools were opened January 15, 1892.

This action was but preliminary to a subsequent separation of all joint property interests. This was accomplished by an election of the two congregations, held June 23, 1900, when the vote carried for such separation. In the fall of the year the Lutherans purchased the half interest in the property from the Reformed and thus became the sole owners of the church building. This was re-modeled and enlarged at an outlay of about \$25,000 including pipe-organ, new chancel, art windows and a tower clock. The re-consecration services were held on January 24, 1904. The pastor was assisted by pastors F. Berke-meyer, S. A. Ziegenfuss, D. D. and J. L. Becker, who formerly served the congregation.

The clerical robe was introduced by action of the congregation in the year 1895 and thus became the pioneer gown in the Lutheran churches of Bucks County. A woman's organization was effected in

the early part of 1891 and soon thereafter came the Luther League which supports a boy and girl in our India Mission School. A Saturday School is conducted by the pastor who with some assistance teaches from sixty to one hundred children every Saturday afternoon. These children are below thirteen years and learn Psalms, Hymns, Scripture passages and prayers.

Very appropriately has the congregation observed the 25th anniversary of the pastor's ordination and pastorate, with special services on June 24, 1914. The sermons were preached by Dr. E. T. Horn, President of the Ministerium and Dr. J. A. W. Haas, President of Muhlenberg College. St. Michael's also gave the pastor leave of absence to visit his fatherland in 1912 and provided for a supply during his stay of ten weeks.

The congregation felt for years the need of having services every Lord's Day morning and evening, which of necessity required a separation of the parish and that it become self-sustaining. This action was taken in March, 1916 and becomes effective January 1917—a fine opening of the Jubilee Year of the Reformation's Quadri-centennial. The Conference concurred in this action, which is its own recommendation. St. John's was officially notified of the resolution and very gracefully acquiesced. St. Michael's will have all of the pastor's time henceforth. The congregation is large and prepared to assume more work. It publishes a quarterly parish paper and thus disseminates information and news of local and general interest in church activities.

ST. ANDREW'S, SOUTH PERKASIE

I N the year 1866 several families in South Perkasio, then called Bridgetown, felt the need of having a church in town. Consequently the Lutherans and Reformed agreed to unite in erecting a church. Among those interested in the project among the Lutherans were Stephen Young, William H. Snyder, Aaron Savacool, Abraham Cope and others. The congregation was organized under the leadership of Rev. F. Berkemeyer who became the first pastor. An informal meeting of men was called by Stephen Young to secure the sentiment of the community. This led to the calling of a second meeting when a committee was appointed to solicit subscriptions for the new church. This was the beginning of St. Andrew's Union Church. About this time the Methodists conceived the idea of building a church and bought the lot which the Lutherans and Reformed had in view. The lot upon which the church was built and on which it now stands was owned by Jesse Hartzel, who was a committeeman of the Reformed congregation. The cost of the lot cannot be ascertained. The foundation for the church was dug by men interested in the movement. The stones for the walls were secured free of charge from Samuel Mood at his Ridge Road quarry. They were prepared at the quarry so as to be ready for the masons and were delivered to the church without any expense. The mason work was under the supervision of Ezra Moore and Frank Wolfinger. The carpenter work was supervised by Steever and Son. Some of the heavy timber was donated

by men of the community. It was not very long before some of the people became disinterested and on account of lack of funds the building operations ceased. After some persuasion a new beginning was made with the result that the corner-stone which was planned to be laid on Whit-Sunday, June 10, 1867, was not laid until the following day on account of a heavy rain storm. After some hard work the basement was finished and was consecrated on December 4th and 5th, 1869. The church was not completed because of lack of money until May 26, 1870 which is the date it was consecrated. The dedication sermon was preached by Rev. Roth from Northampton County. His text was Psalm 27: 4-5. A few years ago an organ was purchased from C. J. Heppe of Philadelphia for about \$400. When the organ was dedicated Mr. Heppe was present with his choir of 18 members and rendered a few suitable selections. In 1882 the interior of the church was re-modeled and frescoed. The frescoing was done by Mr. Kusche who resided near the Six Cornered Church. He painted the picture of Christ, which is still above the pulpit. The painting was copied from a picture which is still in the possession of Stephen Young of Philadelphia. When the church was first built the pulpit was at the opposite end of the church from where it now is. The present arrangement was effected in 1882. The tower, the front stair-ways and the bell were not added until 1890. The above alterations all took place during the pastorate of the Rev. F. Berkemeyer.

In 1895 Rev. M. J. Kuehner became the pastor and served the congregation until 1904.



ST. ANDREW'S, SO. PERKASIE

On November 29, 1904 Rev. P. A. Behler was installed as pastor. During his pastorate the Union Sunday School ceased and separate Schools were organized. In the early part of the year 1908 the church was again re-modeled, frescoed and furnished with new pews and steam heat at a cost of \$4,500. Re-consecration services were held on April 5, 1908. The pastorate of Rev. Behler ended with the year 1910.

On March 5, 1911, Howard S. Paules, then a student in the Mt. Airy Seminary was unanimously elected to become the pastor of St. Andrew's, and a week later was elected at St. Peter's, Hilltown. The elections were held on condition of his ordination which took place on June 11, 1911. During the summer of 1911 a new Estey pipe organ was installed at a cost \$1,750. Of this amount Andrew Carnegie paid \$750, the Reformed congregation \$500 and the Lutheran congregation \$500. Suitable services were at once held at which Rev. S. E. Moyer, pastor of the Reformed congregation performed the act of consecration. On May 31, 1915 two members of St. Andrew's were ordained as Lutheran ministers by the Ministerium of Pennsylvania in the Church of the Holy Communion, Philadelphia. They are Rev. Clarence M. Snyder, now pastor of Grace Lutheran Church, Gouldsboro, Pa., and Rev. Jacob S. Savacool, now pastor St. James', Pottstown and St. Peter's, Stowe, Pa. The present membership of St. Andrew's is 242. All the organizations are in a flourishing condition.

During the present pastorate a Young Men's Association was organized which has a membership of 41.

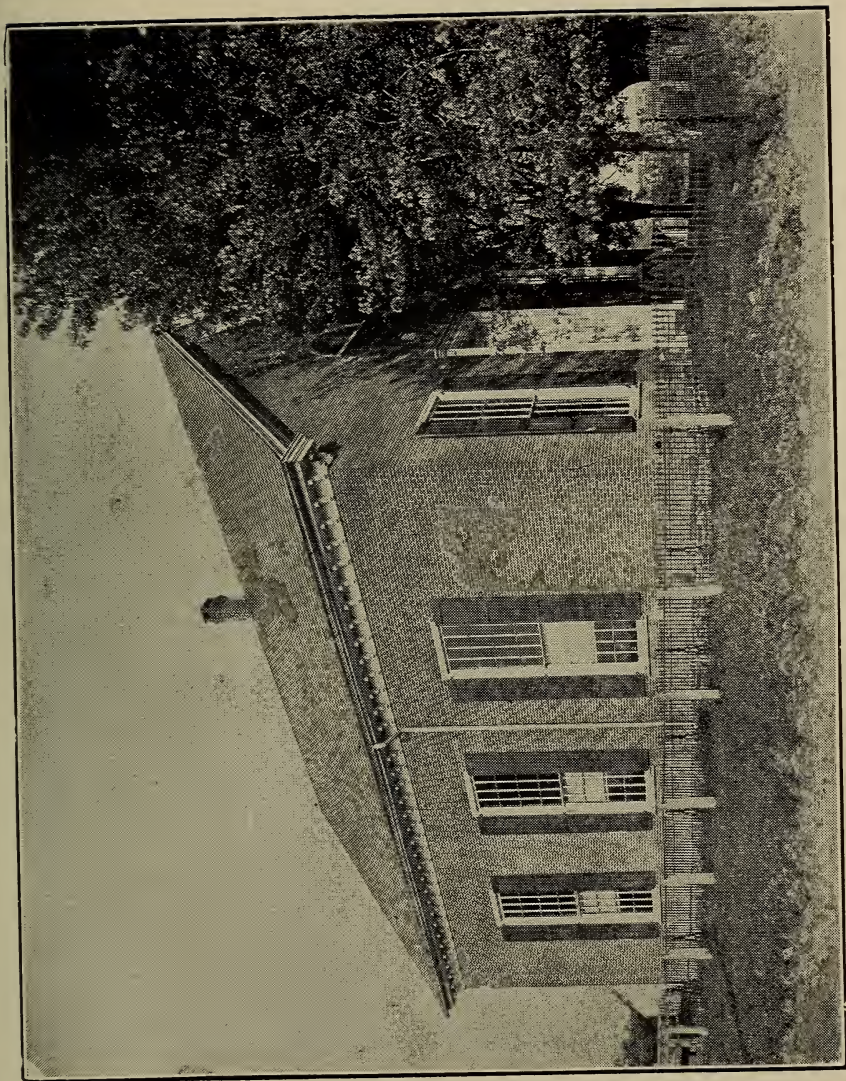
A Mission Study Class was also organized which is conducted every year during Lent.

The officers and members of the present Church Council are the following:

Secretary—Amos S. Beringer, Treasurer and Trustee—Jacob A. Savacool, Financial Secretary—Mahlon Dimmick, Trustee—Leidy Treffinger. The other members of the council are Samuel Phillips, E. K. Moyer, Isaiah Fluck and Ellis D. Moyer.

EMMANUEL'S, SOUDERTON

IN 1753, Jacob Leidy, having secured a tract of land in Franconia township, then in Philadelphia County, set aside a plot of his farm for the burial of the dead of his own family. Owing to the distances to the cemeteries of the older churches this soon became the common burial place for the people of Franconia and Hilltown townships, Montgomery County. In 1780 this farm together with this burial plot was conveyed to Jacob Leidy the third. In 1795 the heads of the families who had buried their dead at this place or who intended to do so, formed themselves into an association. In August of the same year, for a nominal sum of money, he deeded this graveyard plot of his farm to this association, of which John Althouse of Franconia township and Abraham Cope of Hilltown township acted as trustees. Thus the "Old Leidy's Graveyard" became a public burial place. The Leidy's were members of the German Reformed church.

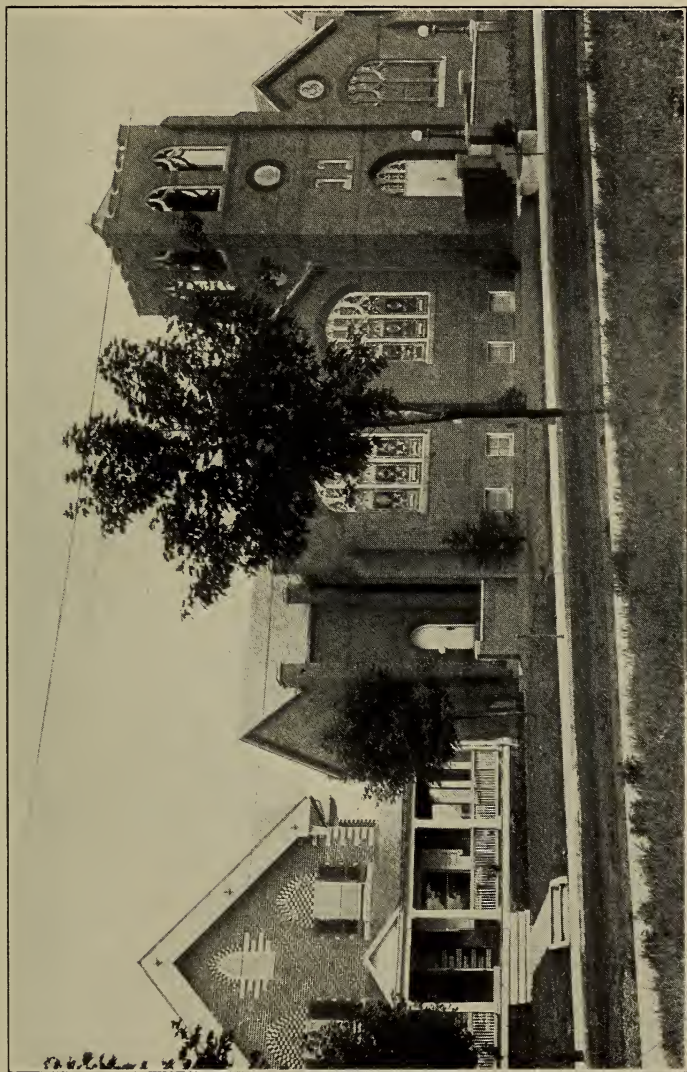


EMMANUEL, FRANCONIA TWP. (Leidy's)

About the same time as this burial place was put into the care and control of the community, efforts were put forth to make better provision for the education of the living, by erecting a school house on the same plot. It was a small one story stone building and for more than a quarter of a century served the needs of the community in the education of the young. During inclement weather it was also used for funeral purposes. In 1827 this building was enlarged so that, as occasion demanded, public services could be held for the worship of Almighty God. In 1853 the first Sunday school in this section of the country was started. With the Sunday school came the demand for increased amount of services for public worship. In consequence the trustees and others of the above named association assembled in the school house to consider this matter. At this meeting Thomas Leidy tendered a plot of ground adjoining the "Old Graveyard" containing 89 perches of land, for the use and benefit of the Lutheran and Reformed people on which to erect a house of worship. This offer was immediately accepted. It was also at the same time unanimously decided to erect a church 40 x 52 feet for the joint use of the German Reformed and Lutheran denominations. Josiah W. Leidy and Benjamin Cope were elected as the building committee. This committee was so earnest in its efforts that within two months the corner stone was laid, September 11, 1858. Rev. Peter S. Fisher was the Reformed and W. B. Kaemmerer the Lutheran officiating minister. The building was completed the following year and was consecrated with impressive services on June 18, 1859.

and given the name of Emmanuel's church. Revs. Yeager and Kaemmerer were the officiating Lutheran pastors. The Lutheran congregation elected Henry Cope as its first treasurer and John F. Cope and Tobias Cope as the first trustees.

In the fall of the same year, the Rev. F. Berkemeyer assumed charge of the pastoral duties among these people and organized them into a regular congregation. He served the congregation for a period of 17 years, and laid deep the foundations on which others built. He was succeeded by Rev. Joseph Hilpot who labored here for about 7 years. He was followed by Rev. D. H. Reiter who served this congregation in connection with the Richlandtown Parish, for 24 years. This pastorate was as fruitful as it was long. We would note the most significant items. In 1886 the building was improved and modernized by the addition of a chancel recess. The walls were frescoed, and a chancel rail and a new pulpit properly placed. In 1883 the 400th anniversary of the birth of Dr. Martin Luther was appropriately observed. So was also the 100th anniversary of the death of Henry Melchior Muhlenberg in 1887. In 1888 the congregation was incorporated. The female members of the congregation were given the right of vote in 1894. With the rapid growth of the town of Souderton, three-fourths of a mile distant from the church, the necessity of holding services there was felt. In accordance with this, a Mission League was effected under whose direction services were conducted in Strasser's hall. On October 7, 1901, at the home of J. M. Landis the ladies of the congregation organized an Aid Society



EMMANUEL, SOUDERTON

for the purpose of gathering funds for a church building in the town. On Easter Monday, April 13, 1903, the congregation decided to erect a church in Souder-ton, but to continue services in the old union church as well. Mr. Jonas M. Landis donated two handsome lots on West Broad St. on which to erect this new church. For this donation and his subsequent generous support, his unstinted time and effort and his munificent gifts, this congregation owes him a lasting debt of gratitude.

The corner stone was laid on May 31, 1903. And on March 20, 1904 the new church was consecrated. The Rev. Warren Nickel preached the first sermon in the new building. The other participating pastors were the Revs. F. Berkemeyer, S. A. B. Stopp, A. C. Schenck, P. A. Laury, J. L. Becker, J. H. Waidelich, P. A. Behler, C. C. Snyder and G. K. Rubrecht who is a son of the congregation and at that time was a candidate for the ministry. Since his ordination he has been the successful pastor of Epiphany Church, Milwaukee, Wis. At the same time, the old church was re-modeled and renovated and re-consecrated on August 15, 1903.

Owing to increased amount of pastoral work the Rev. D. H. Reiter resigned this congregation in the spring of 1905.

Being assured of aid by the synodical Home Mission Board the congregation was formed into a separate parish. It immediately decided to call a pastor, and accordingly sent a call to Rev. G. S. Fegely who accepted the same and was installed as pastor on July 16, 1905. During this pastorate a new bell which had

been previously secured was consecrated and a new pipe organ installed. The full services according to the Church Book were introduced and a Luther League organized. Brief, but efficient and invaluable to this congregation, was this devoted life which the Lord in His inscrutable Wisdom closed through death on May 18, 1908.

The congregation then extended a call to Rev. Warren Nickel, of the "Kellers Parish" who was installed as pastor on September 20, 1908 by Rev. I. B. Kurtz, President of Conference. On October 26, 1908 the congregation decided to become self-sustaining.

Owing to lack of room in the new church it was decided on April 26, 1911, to add a Sunday school room to the present building. Messrs. Jonas M. Landis, W. F. Goettler and Ernest Strasser were appointed the Building Committee. This committee deserves credit for its constant and careful oversight until the well arranged building was completed. Special services for a week of rejoicing were arranged. The following brethren participated:

D. H. Reiter, F. Berkemeyer, C. C. Snyder, J. L. Becker, D. D., C. G. Beck, W. U. Kistler, W. O. Fegely, J. W. Schantz, B. F. Luckenbill, J. H. Waidelich, F. M. Urich, H. S. Paules, P. A. Laury and T. E. Schmauk, D.D., LL.D., President of the General Council.

In 1915 the church was re-carpeted and the chancel re-arranged.

In this splendidly equipped and commodious building this congregation of almost 500 members and the 450 children enrolled in the Sunday School should

experience marked spiritual development under faithful pastoral oversight, the preaching of the pure Word and administration of the Sacraments. And through the inspiration of its auxiliaries, a choir of 26 voices, a Ladies' Aid of 125 members, a Luther League of 200, and 50 "United Men," this congregation's influence ought to bring many souls and the saving Christ together in its own community, yea even God's great world round. May the Triune God through His Spirit grant it. Amen.

ST. JOHN'S, SPINNERSTOWN

ST. JOHN'S, Spinnerstown, Pa., popularly known as Scheetz's Church is located in the upper end of Bucks County, Pa., nearly half a mile west of Spinnerstown.

The date of its organization is somewhat in doubt. There are records of baptisms and other congregational items as early as 1734. These would indicate it to be one of the oldest congregations in the country. From this early date until 1762 the Lutherans worshipped with the Reformed, located about a mile above Spinnerstown and it is believed that with an occasional supply they were served by the pastor of the latter denomination. Owing to dissatisfactions the Lutherans withdrew from this union in 1762 and located on their present site. Here a parcel of ground was donated to the congregation by Elder Scheetz hence the popular name of the church. A log building of primitive style was erected in 1763. This was used until 1820

when it was replaced by a small but neat stone structure which served the congregation until 1874. In this year the present substantial stone building 60 x 40 ft. in dimensions was built at a cost of \$10,000. This was, at the time, a neatly furnished and then modernly equipped church with a large main auditorium with side galleries. A basement containing three rooms and a large vestibule which are well suited for Sunday School purposes is all above ground and well lighted. For over one hundred years this congregation struggled in poverty. It was small in membership and weak in influence but it won out at last. Under the very able guidance and direction and business like management of the Rev. O. F. Waage its membership increased from one hundred to four hundred. This growth and success was chiefly owing to a flourishing Sunday school established by him in 1869. With regard to the early pastors of this congregation nothing definite can be stated. There is good proof however that Henry M. Muhlenberg paid visits and held occasional services at this church. It is known that his son F. Aug. Muhlenberg supplied it during a vacancy in 1778. It is believed that the congregation was connected with St. Paul's, Red Hill from the beginning. From 1789 the pastors were:

Rev. Charles B. Dannapfel to 1790, Rev. Christian Espich to 1793, Rev. Fred Wm. Geissenhainer, Sr., to 1808, Rev. Jacob Miller to 1829, Rev. Frederick Waage to 1868, Rev. O. F. Waage to 1903, Rev. Wm. U. Kistler to the present time.

Mr. Jonas Scheetz and his wife, the former under the pastorate of Rev. Waage and the latter under that



ST. JOHN'S, SPINNERSTOWN

of Rev. Kistler, together bequeathed \$15,000, as an endowment to the church.

Rev. F. Waage and his son O. F. Waage served this congregation for three quarters of a century. The latter resigned in 1903 whereupon St. John's was united with St. Mark's Pennsburg into a charge. In April of 1904 Rev. Wm. U. Kistler was unanimously elected pastor. He took charge in September, 1904. Installation services were held in the afternoon of November 20, 1904. Steps were immediately taken to renovate the church building and to enlarge and improve the cemetery. On all the improvements to the property covering several years, more than \$5,000 was spent. Two plots of ground were purchased containing about 6 acres. There is now a congregation of very nearly 500 confirmed members, A Sunday school of 250, a flourishing Luther League and an active Ladies' Aid Society.

St. John's has given three men for the ministry: Rev. Elmer E. Schantz, Rev. Joseph S. Schantz and Rev. E. D. S. Boyer.

SPRING CITY LUTHERAN, SPRING CITY

AS far back as the late sixties Lutheran services were held at intervals in what was then the borough of Springville, and were conducted by neighboring ministers, principal among whom were Rev. Henry S. Miller and Rev. William Weaver, both of whom helped considerably in the movement to found a congregation in the town. From the beginning of the year 1870 the Lutherans in the town assembled fairly regularly in a hall for worship and elected a provisional Church Council. Some time during the following year a school-house, no longer needed by the town, was purchased by Jesse Finkbiner, a member of the Church Council, and offered to the Lutherans at a meeting held on December 18, 1871. Frederick Diemer, one of the Building Committee of Zion's Church, East Pikeland, moved to take steps toward raising the funds necessary to pay for and furnish the recently acquired building. The project now being on a successful way, old Zion's Church transferred to the infant congregation her members living in the borough and thus added another congregation to her creditable list of daughters. These members were all descendants of the oldest families and settlers in Pennsylvania.

The congregation began its more independent life and the holding of regular services at the coming of Rev. Jacob Neff, its first pastor, in September, 1872, though for the first several years of his pastorate he



SPRING CITY

served also the mother congregation. In August, 1875, the congregation secured its charter. As the work prospered under the care of Pastor Neff the small re-modeled school-house soon ceased to answer the needs of the people, and steps were taken toward building a more suitable and commodious place of worship which resulted in the present handsome churchly building which was dedicated to the services of God on June 27, 1880. The church was fitted throughout with the most substantial and best of materials, which stands as a credit to their judgment and knowledge of what a place intended for worship ought to be.

For twenty-five years Pastor Neff faithfully served the congregation, when he was called to enter into life, this having been his first and only pastorate. Largely due to his efforts, there grew out from his own congregation the prosperous and thriving Lutheran congregation at Royersford. A large and commodious parsonage was built adjoining the church and a two-manual pipe organ was installed in the main auditorium. Pastor Neff was honored and loved as one of the most faithful and learned pastors that the town ever had, not only by his congregation but by the whole community, "A man in whom is no guile."

At his death the congregation called to its head Rev. A. B. MacIntosh upon his graduation from the Philadelphia Seminary, who took charge on June 1, 1896. His pastorate was marked by the introduction of some new, yet very old, Lutheran practices into the life of the congregation. The liturgical services first began to be used and pastor and choir began wearing vestments

in conducting the worship. This was one of, if not the first, vested choirs in the Lutheran Church of Pennsylvania and the second in the United States. One of the styles of gowns for choirs, now very common, was designed first for the Spring City choir. During this pastorate the church auditorium was completely renovated and beautified by putting in attractive art glass windows. For five years Pastor MacIntosh served the congregation when he was called to Grace Church, Bethlehem.

Rev. D. Stewart Hoover followed and remained with the congregation two years, after which he took up work in a parish in New York.

Rev. E. M. Grahn was next called as pastor and served almost six years, leaving to accept a charge at Albany, New York. He greatly systematized the congregation's affairs, re-arranged the records, graded the Sunday-school and introduced the graded system of lessons. Also during this pastorate the Gregorian musical setting of the services was introduced, much to the edification of the people.

Rev. H. A. Weaver was called to the pastorate, coming directly from the Philadelphia Seminary, and was in charge for five years, when he resigned to accept a call to Grace Church, Phillipsburg, N. J. He was followed by the present pastor, Rev. Charles E. Keim, this being the fourth pastor that began his ministerial work in the Spring City parish.

This congregation all through her life has had the help of active and efficient organizations. The Sunday-school, actually beginning its existence before the congregation, has always been manned by an intelligent

and devoted staff of officers and teachers. It has entirely taken care of and several times renovated its rooms and equipment. Missionary enterprises have always awakened great interest and received a large financial response. The Ladies' Aid has to its credit the building, the frequent renovation and the entire maintenance of the parsonage. It has contributed in countless other ways to the welfare of the congregation and fulfilled the function of a missionary society. The Luther League can point to much that is enduring in its work, has contributed through the devotional meetings, to the spiritual development of the young people, and maintained a healthy social intercourse between the members. The youngest of the organizations is a boys' organization, which has more carefully looked after the young boys, given them clean sports and pleasures under Christian influences and brought into the services of the church their energy and zeal.

The congregation, though comparatively young, has already some endowment, left by some of her devoted members who were active in the work and liberal in their contributions while living and who were desirous that the work should continue in the same prosperous manner after their death.

JOHN THE BAPTIST, STOWE

THE first Slovak services in Pottstown, Pa., were conducted by Rev. A. L. Ramer, Ph.D., on December 26, 1908, in Emmanuel Lutheran Church. Twenty-six persons were then present, most of whom received the Holy Communion. Services were continued by Rev. Ramer with three or four services a year until 1911, when Student Paul Putra, then in the Philadelphia Lutheran Theological Seminary, began to serve these people more frequently. These services were continued by Mr. Putra until his removal from Philadelphia in 1914. The Superintendent, Rev. Ramer, again conducted an occasional service until 1915, when Student Andrej Svasko, of the Allentown Preparatory School, began to hold services regularly once a month. The place of worship has been transferred to St. Peter's Lutheran Church, Stowe, Pa.

On April 17, 1910, a modified form of the Constitution recommended by the General Council was adopted and a Church Council elected, whose members consisted of Paul Miklecz, Paul Macsek, John Bradovka, Paul Kustra, Paul Marasek, Paul Ganicz. The name adopted for the congregation is The Church of the Augsburg Confession of John the Baptist—*Cirkev Augsburgského Vyznania Svätého Jáno Krstiteľa*.

The number of members has varied at different times during its history, ranging from about twenty-five to forty communicants. Some of the members have their own homes and are permanently located.

while others are moving about from place to place and are here but for a brief period and then remove again to other localities, leaving the organization in an unstable condition. The congregation has no church property of its own.

ST. PETER'S, STOWE

A GITATION which ultimately resulted in the organization of a Sunday-school and congregation in Stowe, began as early as 1887. Heading this movement was Rev. D. K. Kepner, pastor of Emmanuel Lutheran Church of Pottstown, and members of said church residing at Stowe and vicinity. In the spring of 1889 a petition, for some definite action, signed by 138 persons was presented to Emmanuel Church Council; this was the beginning of what subsequently resulted in the erection of the present church edifice. This petition was referred by the council to a committee of the Beneficial Society, an organization which had previously been established in the interests of the extension of the Lutheran Church in Pottstown. This committee, in conjunction with a local committee composed of Marcy B. Rutter, O. W. Wentzel, William M. Engle, William H. Rutter, Warren Y. Rhoads and William W. Bechtel, at once went to work to bring about the desired end. Their first step was to secure the consent of the Pottstown School Board to use the vacant room on the second floor of the public school building. The first meeting to organize a Sunday-school was held in this room July 7,

1889. One hundred and five persons were in attendance. At this session J. D. Royer and Marcy Rutter were appointed to prepare a plan for organization. They reported the following Sunday, with the result that an organization was effected and teachers appointed.

The second organization of this new enterprise was the Ladies' Aid Society, organized June 14, 1890, with fifteen members.

The first church service was held Sunday, August 21, 1892, by Rev. I. B. Kurtz, D.D., who was at the time a student at the Theological Seminary at Mt. Airy, Philadelphia. On June 1, 1893, after his ordination, Dr. Kurtz, having been elected the assistant of Rev. Kepner, conducted weekly services at Stowe and at the preaching point established at High and Green Streets, Pottstown. He resigned May 1, 1895, and Rev. L. J. Bickel was elected by Emmanuel congregation to serve in the same capacity as his predecessor.

On June 2, 1894, the first definite steps were taken by Emmanuel council to erect a chapel. At the July meeting the following building committee was appointed: J. M. Fisher, J. J. Rader, Benjamin Mertz, J. S. Kline and M. R. Davidheiser. Ground was broken on the 16th of July, 1894, at the corner of Walnut Street and Glasgow Road. The ground was the donation of Thomas Rutter, Esq. A 30-foot lot adjoining the original plot was later purchased from Mr. Rutter for the sum of \$300. The cornerstone was laid on August 19, 1894, at 3 P. M. The services were in charge of Revs. Kepner and Kurtz. Addresses were delivered by Rev. J. Neff, of Spring City, in English,



ST. PETER'S, STOWE

and Rev. A. M. Weber, of Boyertown, in German. Revs. O. P. Smith, D.D., and L. J. Bickel assisted in the services.

The first service held in the new edifice was the Christmas festival of the Sunday-school, December, 1894. The first preaching service on the Sunday following was conducted by Dr. Kurtz.

The building was dedicated on Trinity Sunday, June 9, 1895. The dedicatory act was performed by Rev. Kepner. Rev. J. L. Becker, D.D., preached in German, and Rev. H. A. Weller, D.D., in English. Rev. O. P. Smith, D.D., as president of the Conference, delivered a congratulatory address, and Rev. L. J. Bickel assisted in the services.

The cost of building the chapel was approximately \$8,500. Of this amount \$576.04 was contributed in labor; the Ladies' Aid and Sunday-school contributed in cash, respectively, \$345 and \$450.

The first effort at organizing a congregation was made early in the spring of 1895, but failed of consummation. A second effort in 1896 proved more successful. On the evening of May 13, 1896, a joint meeting of committees representing St. James' and St. Peter's missions was held in St. Peter's chapel to consider and arrange plans for organizing congregations at both places. I. G. Romich was appointed chairman and H. G. Moser, secretary. H. G. Moser, M. L. Harp and Charles Egolf were appointed to canvass the Stowe district and ascertain the names of those who desired organization. The canvass resulted in the securing of 105 names of people who expressed such a desire. The matter was presented to Emmanuel Church Coun-

cil, and that body at their regular meeting in June unanimously resolved to approve of organization, and appointed a committee to take necessary steps to effect the same. The preliminary meeting of this committee was held in the chapel on June 15, 1896. A constitution committee was appointed, consisting of Rev. D. K. Kepner, Thomas G. Rutter, H. G. Moser, William E. Rhoads and F. B. Yorgey. A second meeting was held on July 6, the report of the constitution committee received, and the constitution adopted. On the 25th of July a third meeting convened and the members of the Church Council elected as required by the constitution.

The first officers were F. B. Yorgey and Mahlon H. Egolf, elders; Marcy B. Rutter, Charles Egolf, Martin L. Hays and Henry G. Moser, deacons. They were installed at the Sunday evening service, August 2, 1896, by Rev. Kepner.

Rev. L. J. Bickel continued to serve the newly organized congregation as supply until January 1, 1897. At the fall meeting of the Norristown Conference, 1896, St. Peter's and St. James' congregations were received into organic connection with "The Ministerium of Pennsylvania and Adjacent States," and were constituted a charge to be known as St. James and St. Peter's parish, Pottstown.

December 5, 1896, Rev. L. J. Bickel was elected pastor of the parish. He accepted the call and was installed in St. Peter's Church, February 24, 1897, by Revs. D. K. Kepner and Z. H. Gable.

On November 8, 1897, a Luther League was organized with 74 members. This branch organization has

ever since been helpful in the educational development of the congregation.

In March, 1910, the interior of the church was calcimined and re-varnished and a new set of altar coverings donated to the congregation by the Ladies' Aid Society.

On May 1, 1910, Rev. Bickel relinquished the pastorate of St. James' and St. Peter's parish. Rev. A. W. Lindenmuth, Ph.D., was elected his successor and took charge of the field on October 3, 1910. He was installed on October 10, by Rev. N. E. Miller, president of Conference. Notable improvements were made to the church property during his pastorate. Among them were the erection of sheds during the summer of 1911 and the installation of a steam heating plant during September and October of 1913.

In September, 1914, the congregation was richly blessed in the receipt of \$2,000 in gold first mortgage bonds from the estate of Jacob Sotter. The pastorate of Rev. Dr. Lindenmuth ended November 30, 1914.

The third and present pastor of St. Peter's is Rev. J. S. Savacool, who accepted the unanimous call of the parish February 22, 1915. He took charge of the work June 22, 1915, and was installed by Rev. Warren Nickel, president of the Conference, on August 1 of the same year. The congregation rejoices in the fact that it can look back upon a steady growth both numerically and in efficiency. The present membership is two hundred and fifty.

ST. JOHN'S, SUMNEYTOWN

FROM data at hand, it seems that for a number of years the building of a church at Sumneytown was agitated, but no definite steps for the erection of such a church were taken until September 26, 1857. At a duly called meeting held in the Academy building, on the aforesaid date, it was unanimously decided to build a union church and the following Building Committee was elected: Lutherans, John Wambold, Jacob Jacoby; trustee, Amos Kepner. On the Reformed side, John Ruckstuhl, John Kepp and William Rudy trustee. By voluntary subscriptions the people of the neighborhood supplied the necessary funds and material for the erection of the church, and each one, full of zeal and vim, worked with might and main until the building was completed. The church was built of stone and patterned after the little church on New Street, Philadelphia, and the Old Goshenhoppen Church, of which latter church St. John's is a child. The corner-stone was laid by Rev. H. Grahn on May 24, 1858, in the presence of a large and happy assemblage. The church received the name Frieden's Union Church.

On the day of Pentecost, 1859, the church was solemnly dedicated and the dedication services were conducted by Rev. H. Wendt.

The founders and builders, conscious of the doctrinal differences of the congregations to worship therein, felt constrained at the very beginning to safeguard the interests of both congregations. They



ST. JOHN'S, SUMNEYTOWN

caused therefore certain articles of agreements to be drawn up, which were signed by the respective Building Committee.

The first election of a Church Council took place on March 24, 1860. Elders, George Andreas, John Eidenmiller, William Sheid, David Hoot, William Hauberger, Daniel Miller; deacons, Amos Kepner, John Royer, John Jones, Jonas Boyer and Andreas Schwartz. No organization of the Church Council was effected until the second election for Church Council, which was held August 30, 1863, when John Eidenmiller was elected president; David Hoot, secretary, and Andreas Schwartz, treasurer. This organized council, recognizing the importance of incorporation, had a committee appointed to take the necessary steps to secure a charter and adopt a constitution. Certain articles of agreement relative to the cemetery adjoining the church and rules governing public services in the church, were drawn up and properly signed and submitted to the Court at Norristown and were ratified by the same. But the incorporation did not take place until 1870, when Rev. W. B. Fox was the pastor; nor was a regular constitution adopted until April 30, 1911, when Rev. Cyrus E. Held was the pastor, and a charter granted by the Court June 6, 1911.

At a council meeting held on March 19, 1864, the pastor suggested that steps be taken to form a parish and asked council to appoint a member of the council to accompany an official from the Pennsburg congregation to Sassamansville to open negotiations for the formation of such a parish.

From a record of the St. Luke's congregation, at a meeting held at Sunneytown, of representatives of Sunneytown, Pennsburg, Sassamansville and St. Luke's, in February 1868, it was decided to report to the individual congregations that such a union would be acceptable and apparently was adopted by the congregations and ratified by Conference, which convened at Trappe, October 4, 1868, and which parish was continued up to 1904, when Pennsburg and Sassamansville withdrew, and according to a resolution of 1904, St. Luke's and St. John's each paid \$450 to Pennsburg and Sassamansville, to satisfy their claim in the parsonage located at Sunneytown, Pa., thus completely severing all relations with the aforesaid congregations, and since that time St. Luke's and St. John's continued as the Sunneytown parish. The congregation has been served by six pastors since its organization. The exact duration of each individual pastorate can not be stated, but Rev. H. Wendt was the first pastor, though serving only as supply, being pastor of the Swamp parish at New Hanover, Pa., and represented St. John's at the dedication of the church in 1859. His pastorate approximately extended from 1859 to 1861, only two baptisms being recorded by him in 1861.

The second pastorate and the first regularly called minister was the Rev. G. A. Struntz, of Carlisle, Pa., who served the congregation from March 16, 1862, until April 22, 1866. Of the last class confirmed by him two members, viz., Mrs. Francis Reed and Mrs. Jacob Scholl, are still living and active members of the church.

The third pastor was Rev. E. J. Fleckenstein, who was called to this field of labor in 1866 and served the parish up to 1868. After his resignation a call was extended to the Rev. W. B. Fox, of the Berwick parish, who accepted the call and entered upon the duties of this pastorate in 1868 and served the congregation most acceptably until April 1, 1905, when by reason of ill health he was compelled to relinquish the work and soon after was called to his reward. He was eminently successful and during his pastorate a parsonage was secured; two new churches built within the parish; the separation of the large parish effected; the church building renovated and the church incorporated in 1870, and the division of two union churches effected.

On May 5, 1905, Rev. Charles F. Dapp, still a student at Mt. Airy Theological Seminary, received a call to become the pastor, which he accepted, and on July 5, 1905, he began the work in this field and most faithfully served them until August 21, 1910. Rev. C. F. Dapp did splendid work along distinctive Lutheran lines, introducing the full liturgy of the church as well as paving the way in other respects, making it easier for his successor to introduce other distinctly Lutheran customs and usages.

The sixth pastor and present incumbent is Rev. Cyrus E. Held, who was called from Shenandoah, Pa., to this parish on November 1, 1910. During his pastorate a constitution was adopted, a charter secured, a Junior Luther League organized, having a membership of 126; a Ladies' Sewing Circle organized with a membership of between 40 and 50; a Sen-

ior Luther League, with a membership of some 50, and a Boys' Brigade, which is doing a grand work along Bible lines, attendance at church and Sunday-school. Also the entire Graded System of our Sunday-school literature was introduced in 1911, which, however, is used alternately, being a union Sunday-school.

The congregation has a life and history of 55 years; during these years the membership has greatly increased, as has also the material interests of the congregation, consequently the responsibilities are also greater and the question of importance is, Will we measure up to our responsibility?

ST. PAUL'S, TELFORD

ON January 11, 1906 the Lutherans living in the Boroughs of Telford and West Telford, held a meeting for the purpose of organizing a Lutheran congregation. This meeting was represented by sixteen heads of families. After due deliberation, it was unanimously resolved to organize a Lutheran congregation to be known as St. Paul's Ev. Lutheran congregation of the West Telford Borough. The constitution recommended by the General Council for Lutheran congregations was adopted, and six deacons were elected. At this meeting, it was also resolved to apply to the courts of Montgomery County, for a charter. This application was signed by all present, viz., sixteen heads of families. The organization was effected in the Union Chapel, built in 1876. In April, 1906, the Union Chapel Association



ST. PAUL'S, TELFORD

offered the building and ground at public sale. Mr. B. F. Wolf, a member of St. Paul's, bought the building and ground, containing 100x200 feet. On November 28, 1906, Mr. Wolf deeded the building and ground to the corporation of St. Paul's Ev. Lutheran congregation for a consideration of \$1,033. April 19, 1906, the congregation bought four acres of ground, west of Telford, from Enos Holteman for the consideration of \$900, for cemetery purposes. In 1907, March 16th it was unanimously decided by the congregation to erect a new and larger church building on the lot previously procured. The corner-stone of this new church building was laid on July 7, 1907, when the Pastor C. R. Fetter was assisted by Revs. D. H. Reiter, J. H. Waidelich and J. L. Becker, D.D. On March 3, 1908 with great rejoicing this small but energetic congregation consecrated their church building, Dr. G. F. Spieker of the Lutheran Seminary, Mt. Airy, preaching the dedicatory sermon. The whole plant cost \$11,000. The congregation had from the very beginning an active and flourishing Missionary Society; an active Ladies' Aid Society which has not only been a great aid to the congregation, but also to our Orphan's Home at Germantown. The Luther League was organized in April of 1915. This League has been a very helpful adjunct to the congregation since its organization. Its present membership is 99. The services in St. Paul's, from its very beginning, have been in the English language with the exception of the last Sunday in the month, when they are German. The Sunday-school of the congregation from its very inception has been a very great help to the congregation.

The present membership of St. Paul's is 155. It may be said that St. Paul's is the latest outgrowth of the missionary activities along the North Penn District. This congregation is supplied by the pastor of the Old Goshenhoppen parish.

PEACE, (TOHICKON) BEDMINSTER

THE Tohickon church, formerly, sometimes called "Bergensee," is located in the northwest corner of Bedminster Township, Bucks County, Pa. It is jointly owned by the Lutheran and Reformed congregations. The origin of this congregation dates back to the earliest days of the settlement of eastern Pennsylvania, mainly by German immigrants, and its early history is partially enveloped in darkness. So much, however, is certain that Rev. Heinrich Melchior Muhlenberg found already a nucleus of a congregation there when he arrived from Germany in 1742. He soon commenced preaching on week days for that "small and poor flock." Encouraged by him they bought a small strip of land for 15 shillings, the deed for which was dated September 1, 1743. On this strip of ground they built a school house for worship and school purposes. Muhlenberg contributed to the building according to his ability. Part of this ground was fenced in for a burial place. When the synod was organized in 1748, the Tohickon congregation deemed it desirable to unite with the Synod, and sent two delegates to the convention in 1750, with a petition for formal reception. The action on this matter

was postponed, for the next year, when Synod thought it best to connect the congregation with the Indian-field and Old Goshenhoppen churches, which likewise had made application for reception. Candidate Lucas Rauss who had arrived from Hungaria, was recommended and ordained as pastor for the parish in 1752. He opened the church record in a very befitting manner. The list of baptisms he headed.

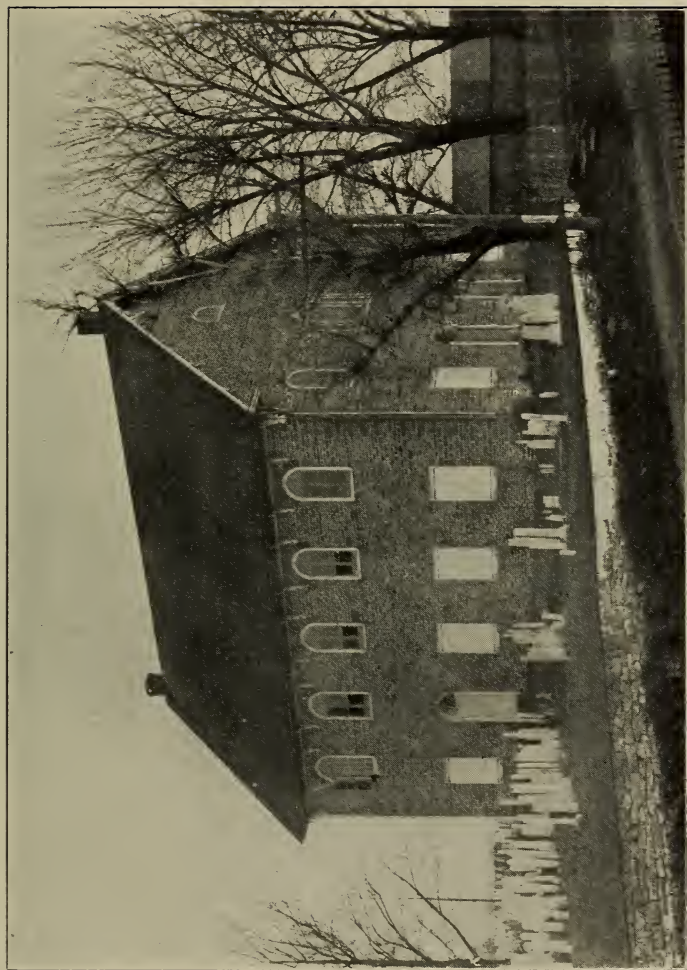
ALPHA

OMEGA

Nomina parentium	Nomina baptizantium	Nomina sponsorum
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He was a learned man, well qualified for the holy office, but in behavior sometimes imprudent, and often even offensive, not able to win the affection of the people, he resigned in 1753. Confusion and an interim was the natural consequence. This untimely opening was a welcome opportunity for the independent preachers. Tohickon was soon supplied with one of them by the name of Schaefer, who, however, soon disappeared. Another was ready to occupy the vacancy by the name of Johan Joseph Roth in 1753. Under him the congregation bought another tract of land containing one acre and 15 perches, for 5 shillings. A deed was executed September 6, 1753. The successor of Roth was John Wolf Litzel, January 1, 1765. Ph. H. Rupp succeeded him in the same year. Under his pastorate the first regular church was built and dedicated by him, as appears from his record in these words: "A. D. 1766, May 8th on Ascension Day our new stone church was solemnly and publicly dedicated by myself and Mr. Alsentz of the Reformed con-

gregation. On this occasion my text was taken from I Kings 8:28, 29, while Mr. Alsentz selected Isaiah 56:7. Testor Philippus Henricus Rupp." P. H. Rupp left the congregation in 1771. The debt on church was lifted in 1776. Tired of their independent preachers the congregation was glad to return and live under the mild rules of synod, but not before they had a chance to unite with the Indianfield and Old Goshen-hoppen churches which had in 1772 elected Conrad Roeller as their pastor. In order to bind the three congregations closer together they bought a piece of land containing 160 acres near Tylersport where Rev. Roeller settled and resided until his death, in 1799. Muhlenberg bears testimony of his life and character in these words: "That he adorned the teachings of Christ by a pious conduct and enjoyed the highest esteem and love of all well minded men." He was a faithful educator and teacher of the young. When he died his son George was studying theology under Rev. Geissenhainer. In order not to interrupt his course the latter supplied the vacant charge temporarily until George had finished his studies and was ordained. He became pastor in 1800. The present church was built under his pastorate in 1837, at a cost of \$3,000. He died, March 27, 1840, and his remains rest on the west side of the Indianfield church. Rev. E. Peixotto was elected pastor and entered upon his labors April 1, 1841. He was a noble man, hailing from Austria, had a complete education, was for a short time priest in the Catholic church, but being convinced of the errors and abuses of Romanism, he sought and found the truth in the Lutheran church,



TOHICKON, BEDMINSTER TWP.

which he cheerfully joined. After his arrival in this country he became assistant pastor of Zion church, Philadelphia. He resigned the parish in 1864 on account of political trouble in the congregation, and moved to the Trappe. His successor was F. Waltz from Lykens Valley parish. He was elected in the fall of 1864, and assumed charge of the parish January 1, 1865. Father Waltz faithfully labored here for 28 years and 3 months until April 1, 1893. In the year 1881, under the pastorate of Rev. Waltz a new roof was put on the church building, and the interior of the church renovated, the ceiling and walls frescoed, the wood work inside and outside painted, new pews installed, all costing \$2,100. On the day of the re-opening the pastor was assisted by Revs. B. Sadtler, D.D., F. Berkemeyer, O. F. Waage, J. L. Becker and D. H. Reiter. November 14, 1883, the congregation celebrated the four hundredth birthday of Dr. Martin Luther. Rev. Struntz delivered a suitable and impressive sermon on the great reformer. C. R. Fetter of the Pine Valley charge, Schuylkill County, Pa., was in the fall of 1892 elected successor to Father Waltz, assuming charge of the congregation and parish, April 1, 1893. He was installed by the retiring pastor, who, had been elected pastor emeritus, delivering the charge to the pastor, and Rev. Becker to the people. Father Waltz based his sermon on I. Cor. 15: 58. During the fall of 1897, the painting inside and the frescoing received a thorough overhauling. With the present pastorate English, for the first time in the history of the congregation, was introduced. On November 6,

1898 the congregation celebrated the 150th anniversary or jubilee of the organization of the Ministerium of Pennsylvania and Adjacent States. The pastor was assisted by Dr. Cooper, Revs. Waltz, Becker and Nickel. The congregation numbers about 400 members at the present time.

CHRIST, TOWAMENCIN

CHRIST Church is located on the Sunnyside Turnpike (Maxatawny Road) about four miles west of Lansdale and nine miles east of the Trappe.

One hundred and sixty perches of ground were donated by Isaac Wampole, conveyancer, and uncle of Rev. Jacob Wampole the first pastor of the Lutheran Congregation. This lot, by deed duly executed and recorded at Norristown, "was conveyed. . . .as and for a site for a church and burial ground for the use and accommodation of the said Evangelical Lutheran Congregation of Christ Church, and the German Evangelical Reformed Congregation of the said church."

The corner-stone was laid on Whitmonday, May 23, 1833, the Rev. George Roeller of the Old Goshenhoppen charge being the Lutheran minister officiating.

The church, erected at a cost of \$2178.64½, was consecrated October 15, 1833, in the presence of a large concourse of people. The following were the Lutheran ministers who took part in this service: Revs. Philip F. Mayer D.D. who performed the act of consecration, C. R. Demme D.D., George Roeller, George Heilig and Jacob Wampole.

The first Church Council was elected October 19, 1833.

On September 27, 1834 at a regularly called meeting "Rules for the Government of the Evangelical Lutheran Congregation of Christ Church" were adopted. These "Rules" were the governing constitution until December, 1889 when the Charter and Constitution, or By-laws, under which the congregation is operating at this time, were adopted.

The pastorates have been as follows: Rev. Jacob Wampole 1833-34; Rev. John W. Richard 1834-36; Rev. Jacob Wampole 1836-38; Rev. Henry S. Miller 1838-52; Rev. G. A. Wenzel 1852-54; Rev. A. S. Link 1854-59; Rev. Geo. Sill 1859-63; Rev. F. Berkemeyer 1864-66; Rev. E. J. Fleckenstein 1866-68; Rev. W. B. Fox 1868-71; students and others 1871-73; Rev. S. A. Ziegenfuss 1873-76; Rev. James L. Becker 1877—.

After the consecration of Christ Church, Rev. Jacob Wampole took charge of the Lutheran Congregation and thus the congregation became a part of the large charge consisting of Zion's and St. Peter's, Chester County, and Limerick and Trappe, Montgomery County. This enlarged parochial district so overtaxed the strength of the pastor that in January, 1834, he resigned part of his charge.

The congregations vacated by Rev. Wampole, viz., Trappe, Limerick and Towamencin, were now constituted a separate charge, to which was added the English congregation of Pottstown in 1834 and the New Jerusalem (Keely's) Congregation in 1836. Pottstown withdrew in 1848 and Limerick in 1853.

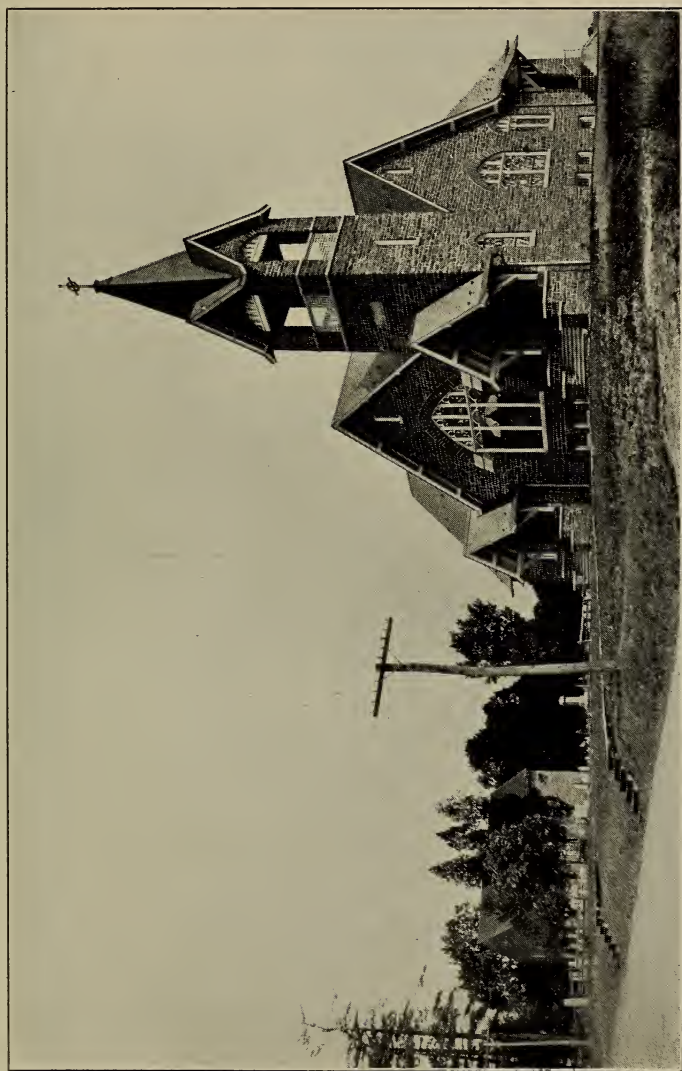
In this parish connection Christ Congregation remained until 1863.

During the early life of the congregation the wave of emotional religionism or "new measures," which passed over the "old mother Synod," threatened the peace and progress of Christ Church. That it did not sweep the congregation from its churchly moorings was, no doubt, largely due to the action taken by the Council on February 2, 1840, prohibiting the holding of meetings in the church in sympathy with this innovation. The "new measure" movement together with the political agitations during the Civil War, led to strife and confusion in the parish and brought several pastorates to sudden and unexpected ends. This frequent change of pastors aroused feelings of dissatisfaction among the members of Christ Church and on December 21, 1863 the congregation severed its connection with the Trappe charge.

The congregation, now being without regular parish connection, was served from 1864 to 1873 by the pastor of the Hilltown charge, by pastors of the Sumneytown charge, and by students and other supplies.

At the meeting of the First District Conference of the Ministerium of Pennsylvania, held January, 1873, Christ Church and St. Michael's, Sellersville, were constituted a pastoral charge. Ridge Valley was added in 1874.

The last parish change of the congregation was made in 1888 when Christ Church, Towamencin and Trinity, Lansdale were formed into a new parish known as the Lansdale parish.



CHRIST, TOWAMENCIN (Old and New)

The church erected in 1833, without material alteration and with the least possible repairs, served the congregations until 1912. As early as 1881 a proposition to re-model the old building, was considered, but on investigation it was found that the condition of the walls did not warrant the expense. At the same time a growing consciousness made itself felt that it would be to the interest of both congregations if each had its own house of worship. With this end in view various efforts were made to come to an understanding respecting an equitable division of the property, but it became evident that the time was not ripe for such a forward step. By patient waiting the problem was finally solved when on May 10, 1910 the congregations came to an amicable agreement that each congregation acquire ground for itself and erect its own church, and that in due time all the ground now owned by them in common be used as a burial ground. As a result of this agreement two houses of worship now grace the locality of the old "Brick Church."

On April 29, 1910 the Lutheran Congregation purchased a piece of ground adjoining the southeast boundary of the old location, and resolved to build a church in the year 1911. Plans were adopted, October 20, for a one story building with auditorium and Sunday school room, separated with sliding doors. The corner-stone was laid May 28, the pastor being assisted by the Revs. W. Nickel, C. G. Beck, J. H. Waidelich and C. C. Snyder. The church was built of local stone at a cost of \$12,830, and was consecrated April 28, 1912. Services were held morning, afternoon and

evening, the following pastors participating: Revs. J. Fry, DD., LL.D., D. H. Reiter, G. A. Kercher, J. H. Waidelich, P. A. Laury, H. S. Paules, C. C. Snyder and Warren Nickel. The first two preached the consecratory sermons and the pastor performed the act of consecration.

A Woman's, or "Dorcas Society" was organized May 8, 1907. Its object is to awaken and sustain a more active interest in the work of the congregation and of the church at large. This society was a very helpful factor in the building and furnishing of the new church.

When the congregations were getting ready to occupy their new churches the old Union Sunday School was dissolved by mutual consent and its property was equally divided. Realizing the importance of training the young of one's household of faith in order that they may become active and efficient members of the church, a Sunday school was organized June 23, 1912 by adopting a constitution in harmony with that of the congregation. The literature of the church is used and it is expected that this Bible school will become a strong arm in the life and work of the congregation.

From the beginning the German and the English languages were used alternately. Services were held every four weeks until 1872, when it was decided by vote to have preaching twice in four weeks instead of once as heretofore. From October, 1912 an additional English service is held every four weeks in the afternoon.

The singing was conducted without an accompanying musical instrument until 1864 when a Mason and Hamlin cabinet organ was procured.

The membership of the congregation in 1833, as indicated by the record of the first communion held December 22, was forty-two. This includes twenty catechumens confirmed at that time. At this writing the congregation numbers 358 members.

AUGUSTUS, TRAPPE

THE history of Augustus Church has been so admirably written by Rev. E. T. Kretschmann, Ph.D., and interwoven into the "Life and Times of Muhlenberg," by Dr. Mann, that we do not attempt to give more than a brief summary of the vital and significant events in the long and useful career of this congregation. Its position and historic significance is more than local. It is a part of the first foreign mission parish on American soil of the Lutheran Church in Germany, and the first expression of the home mission activity of the Lutheran Church in America as it endeavored of its own accord, to struggle into life in order that the scattered Lutherans might be provided with the means of grace in the form and spirit which they loved. It is located in the borough of Trappe, Montgomery County, Pa., on the east side of the road known in Muhlenberg's time as the Great Road. This section was known as New Providence, being so named according to tradition by the followers of Roger Williams, who called the capital of Rhode Is-

land Providence a century before. A more plausible theory, however, is that it was named after New Providence, one of the West India Islands, as Craig, an early settler, came from that place, and the Lanes and Richardsons from the neighboring island of Jamaica. The earliest settlers were English. The Germans arrived about 1717, increasing rapidly thereafter.

The first traces of congregational life are found in a record of baptism under date of March 8, 1730, in the handwriting of John Casper Stoever, Jr., in the book afterwards used by Muhlenberg. Dr. Julius F. Sachse asserts that it was a part of the identical congregation formed by the Falckner brothers (The German Pietists of Pennsylvania, Philadelphia, 1895).

On September 25, 1732, John Christian Schultze arrived from Germany. Though probably never ordained, he began his work as pastor at Philadelphia, Trappe and New Hanover, remaining only till the spring of 1733, when in company with two lay delegates he was sent to Europe by the three congregations to solicit the necessary funds for the building of churches. He abused the confidence reposed in him, appropriated the money to his own use, was arrested at Augsburg, and never returned.

Each of the three delegates was supplied with a collection book, containing an address to the benevolent, and certified with a Latin endorsement by Hon. Patrick Gordon, Governor of the Province. The "Providence" or Trappe book is now in the archives of the Seminary at Mt. Airy, and bears the following inscription in German: "Collection Book from the three

Evangelical Lutheran Congregations at Philadelphia, New Hanover and Providence Townships." It closes with "Done in Philadelphia the second day of May, 1733," and is signed by six men, two of whom were officers of the Trappe congregation. Before his return to Germany Schultze ordained to the ministry John Casper Stoever, Jr., who became his successor as pastor, and who had already begun the church records as itinerary preacher. Within a year he removed to Lancaster Co., but continued his visits to Trappe, as the records show, until March 9, 1735. Thereafter the congregation was without pastoral care for nine years. For ten years their earnest and repeated call for a pastor had gone out to the fathers unheeded and unanswered, but still they labored, hoped and lived.

In the light of this unmistakable evidence when the present generation pronounces its verdict upon the heroes of the past, in justice to itself and a right recognition of their labors in those days of spiritual distress and confusion, it is constrained to regard the year 1730 as the date of the congregation's organization.

At last, amidst impending mists of doubt and moral chaos, when less heroic souls would have drowned their disappointments and despair in deeper sin and guilt, their constant pleadings sent an answering echo o'er the sea which woke to life the church that strangely hovered between life and death in the anesthetic stupor of ignorance and neglect. On September 6, 1741, at Halle, Henry Melchior Muhlenberg received the call through Gotthilf August Francke, which was later confirmed by Dr. Ziegenhagen, of London, to whom it had been sent.

On June 13, 1742, Muhlenberg sailed from the English port. After a distressing voyage he landed in Charleston, September 23. Asserting his heroic manhood, he surmounted many hindrances and found passage for Philadelphia, where he landed November 25. He made little preparation for his own comfort. He was now in his parish, and proceeded at once to find it. He was in the midst of his own, and his own knew him not, neither knew he them. He had to introduce himself. The enormity of the task inspired him to quick and decisive action. He presented himself forthwith to the congregation. In this whole district he found himself opposed by the deposed preacher, J. V. Kraft, who had assumed false authority. Muhlenberg proceeded the same day to New Hanover, where he was met by the opposition of the hired quack doctor (preacher), N. Schmidt. At New Providence (Trappe) he was joyfully received. Here he preached his introductory sermon in a barn on December 12, 1742, the third Sunday in Advent, as recorded in his own handwriting in the old records.

This was the dawn of a new and better day. With these first faint gleams of light the church began to wipe the mists of chaos from its eyes, and to wake to life. Muhlenberg was accepted by the three congregations December 25, 1742. That the congregation at once entered into the spirit of the work is not only manifested by the number of children who were brought to the sacrament of baptism, and the earnestness with which every one entered into the public service, but it finds its more definite expression in the decision that if the church is to exert its best influences and offer a

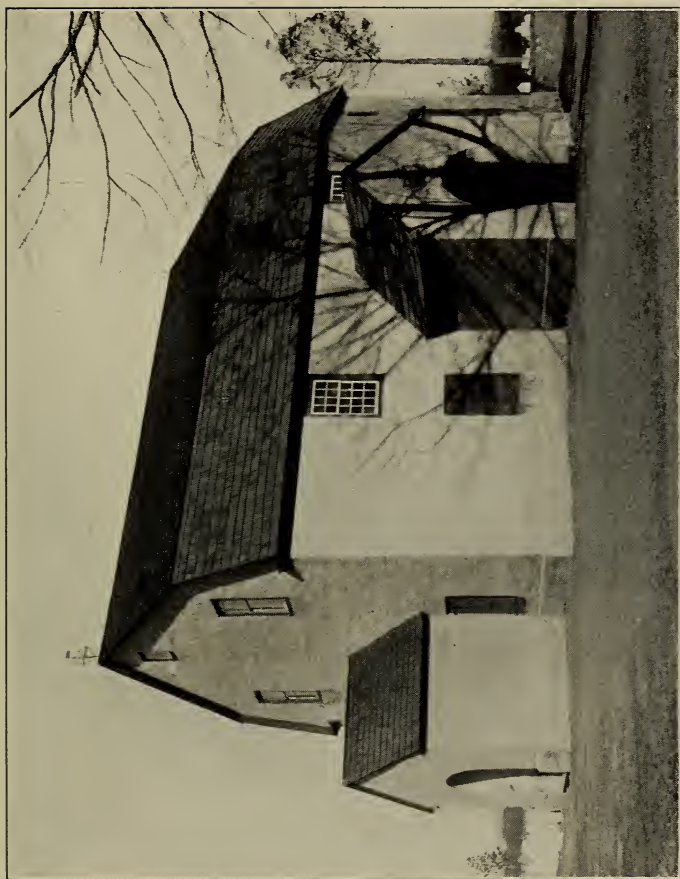
lasting service it must have a permanent home. Already after the celebration of Epiphany, Wednesday, January 5, 1743, Muhlenberg's fourth service, the congregation resolved to build a church. Prior to this they had done what they could for the advancement of education, the hand-maiden of religion. On this day Muhlenberg writes that a log school-house was already finished, so that the honor of building the first school-house in the township belongs to Augustus congregation, and to Muhlenberg belongs the distinction as the first teacher who opened the school on January 10, 1743. There was a strong desire for parochial schools, but lack of teachers and means of support made it an unsteady undertaking. Muhlenberg hoped for free schools. In 1754, through Muhlenberg's efforts, Benjamin Franklin and Dr. Wm. Smith, first provost of the College and Academy of Philadelphia—later the University of Pennsylvania—brought the need of free schools to the attention of the Society for the Propagation of the Gospel of London, with the result that six trustees were appointed to carry on the work of charity schools. Two members of the congregation were trustees for New Providence and Skippack. Difficulties and opposition caused the scheme to be abandoned after a few years, when the Society of London withdrew its support. The work of education was, however, continued by the congregation, and shortly after the act providing for public schools was accepted by the township the vestry rented the school-house to the new directors in 1846. Thus the parochial school of Augustus Church passed out

of existence, and its building became the home of the first public school in the township.

While they first laid the foundation for better education, they did not lose themselves in the charm of its possibilities, but prosecuted the specific work of the church with similar vigor. Early in January, 1743, the plans for the church building were submitted to the fathers in Germany for their information. It was to be constructed of stone 54 "shoes" long by 39 "shoes" wide, to cost about £200 Sterling, one hundred pounds having already been subscribed. It still stands in its original simplicity and ruggedness, a model of the rural architecture of the Fatherland, and with its hewn timbers, hand forged nails and irons, a mute expression of Colonial industry.

On January 17th a number of members of the Reformed Church visited Muhlenberg, in company with his officers, and desired the privilege of sharing in this undertaking and the use of the church for services at stipulated times. "They were told there were two ways possible—the way of equity and the way of charity." In the first instance they would have to pay their share of the expenses; in the second they would receive proper recognition upon the records for the benefit of future generations, and if in the future they should desire to erect a church building the Lutherans would assist them. Thus the building of a union church was avoided and good fellowship preserved. For a number of years they were given the privilege of holding services in the church.

The mechanics worked with such zeal and rapidity that already on May 2, 1743, the cornerstone was laid



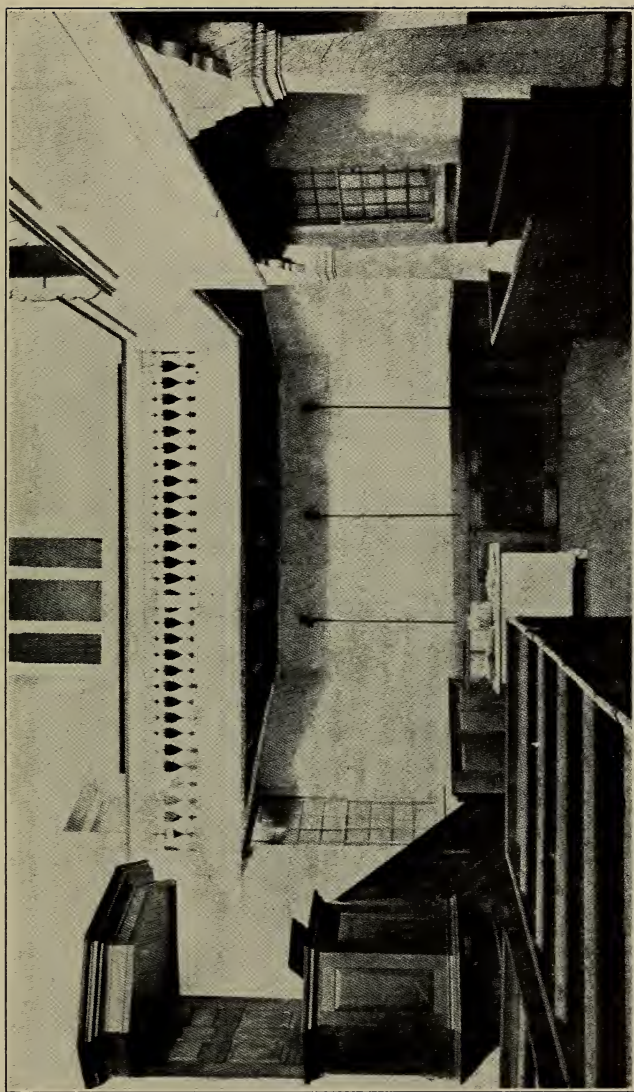
THE OLD TRAPPE CHURCH

in the presence of a large congregation. Muhlenberg preached the sermon in German and afterward made an address in English because of the presence of a large number of English-speaking people. At this service the church received the name of Augustus in honor of Hermann Augustus Francke, founder of the Halle institutions, whose son was especially influential in securing Muhlenberg's acceptance of the call. The congregation worshipped for the first time within the bare walls of the church on the 12th of September. At this time it was decided that the church should not be consecrated until it was complete in all its parts. The difficulty with which the necessary funds were secured delayed this work for two years, and the dedication took place on October 6, 1745. On this occasion the dedicatory stone was placed in the wall over the south entrance and bears the following inscription in Latin: "Under the auspices of Christ, Henry Melchior Muhlenberg, together with his Council, I. N. Crosman, F. Marsteler, A. Heilman, I. Mueller, H. Haas and G. Kebner, erected from the foundation this building dedicated by the Society holding the Augsburg Confession, A. D. 1743." Originally the floor of the church was paved with irregular native flat stones which the sexton covered with straw in winter, as they had not the luxury of a stove. The building never had a chimney. The aged and feeble brought hot planks and stones as foot-warmers. This floor was in use until 1814, when extensive repairs were made and a board floor laid. At this time the external appearance of the church was completely altered when it was dashed with mortar. The gallery on the east

side was erected in 1751 to receive the organ recently purchased in Europe. It was consecrated by Muhlenberg on the Sunday before October 31, 1751. It was one of the first pipe-organs used in rural Pennsylvania, serving continually until a few years before the new church was erected. It has since been desecrated and carried away by relic hunters until only the case remains.

For two years Muhlenberg performed gigantic tasks amidst many difficulties, giving one-third of his time to each of the three congregations, and out of necessity doing the work of schoolmaster during the week. Alone he struggled with the overwhelming task. He constantly entreated the fathers to send him co-workers, and was finally rewarded with the assurance of assistance. This was realized when on January 26, 1745, Peter Brunnholtz, J. N. Kurtz and J. H. Schaum landed in Philadelphia. It was a memorable day, redolent with joy and the source of a new inspiration.

Brunnholtz first preached at New Providence on February 7, 1745. After five months, on account of his delicate health, he was assigned to the congregations in Philadelphia and Germantown, while Muhlenberg served the country congregations. Having previously purchased a plot of ground, Muhlenberg now took up his residence in Trappe, and commenced the building of a house. During his early visits to the Lutheran congregation in Tulpehocken he became acquainted with J. Conrad Weiser, Jr., the government interpreter and Indian agent, and incidentally also with his daughter, Anna Maria, whom he mar-



OLD AUGUSTUS, TRAPPE, INTERIOR

ried April 22, 1745, and moved into his new house at Trappe.

From the beginning he labored and planned for the Church, not for the congregation only. The first services were very simple. He says: "The sermon occupies about an hour or three-quarters. Afterward I catechise the whole congregation on the subject of the sermon." In order to dignify the service and establish the use of uniform ceremonies, form and words in all the congregations, he held a conference with Brunnholtz and Handshuh in 1747 to arrange the first liturgy for the Lutheran Church in America. The liturgy of the Savoy congregation of London was used as a basis to conciliate the minds of widely differing opinions arising from local usage and custom in the Fatherland, where almost every country town had its own. This was adopted shortly afterward by Synod with little opposition. In 1749 Benjamin Franklin printed Luther's Catechism in German for use in the congregation. He endeavored to instill a right spirituality and true regard for the office of the Church. With this in view, a week before the celebration of Holy Communion the members were required to meet the pastor at the church or school-house to be examined in regard to their spiritual condition and their relation to their neighbors. After the sermon at the confessional service the congregation gathered around the altar. Any who had publicly offended had to come forward and were affectionately reminded of their sin, and entreated to repent. After the absolution, if any still harbored ill-will they would meet in the parsonage, forgive each other and be reconciled.

In 1750 the congregation adopted its first constitution. It allowed the minister two votes on all questions. No meeting could be held without him, and no resolution enforced without his signature.

The congregation agreed to pay a salary of forty pounds (\$106.66). What they could not pay in money they generously donated in provisions, but when Muhlenberg left they were in arrears for many years, which debt at a later visit he generously forgave them, saying "that the church was accordingly free from debt. Thank God."

In 1750 the Synod, now the Ministerium of Pennsylvania, held its third meeting in the church, in 1760 its thirteenth, and in 1780 its thirty-third (special). Three times in all. A peculiar succession of threes for the middle one of the three original congregations.

At this time critical circumstances in the Philadelphia congregation necessitated Muhlenberg's services, and he removed thither in September, 1761. Rev John Christopher Hartwick was appointed as assistant or substitute pastor. On account of internal dissensions he relinquished his position after six months' service.

Jacob Van Buskirk, then a student serving at New Hanover, was engaged to preach every two weeks and Muhlenberg every six. He was examined in 1763 by Provost Wrangel and Muhlenberg, and ordained in the church at New Hanover. Under pressure of anxiety by the congregation for Muhlenberg's services, he discontinued them, in 1764. Then followed a va-

cancy for almost a year, during which time the church stood empty, and the congregation became scattered.

THE OLD CHURCH DURING THE REVOLUTION

On September 19, 1777, Washington's army passed by the church all night. One regiment encamped at midnight near the church in front of Muhlenberg's house. On September 25 Muhlenberg entertained Lord Sterling, Gen. Wayne, their aides and officers at breakfast. September 26, Gen. Armstrong took up his headquarters in the church and school-house. The following morning, when Muhlenberg came to the church for a funeral, he found it filled with soldiers. After the Battle of Germantown, October 4, the church was transformed into a hospital. The next day Washington visited the wounded and dying soldiers here. This was a time of danger for Muhlenberg, but he escaped all threats for want of suitable opportunity to carry them into effect.

THE PROGRESS OF THE CHURCH DURING THE SUCCEED- ING PASTORATES

Rev. John Ludwig Voigt, 1765-1790, was the first regularly elected pastor after Muhlenberg. He came from Germantown, lived at New Hanover, preached there every two weeks, and on the vacant Sunday alternated at Trappe and Pikeland. In 1792 he also preached at St. Peter's, beyond the French Creek, and added the little flock at Pottstown. In 1776 Muhlenberg returned from Philadelphia and occupied his new house, as he had previously sold his former property. This was a practical resumption of his pastorate, Voigt remaining as assistant. Voigt was a skilled

musician and often played the organ when he conducted services. In April, 1779, on account of the infirmities of age, Muhlenberg finally resigned the Philadelphia congregation. He preached his last sermon at Trappe, September 26, 1784. Infirmities and disease were fast oppressing him, and at midnight October 7, 1787, "the soul of the great Patriarch returned to Him who gave it." He rests beside his wife and illustrious son, Gen. Peter, in the shadow of the old church which stands sentinel and monument to his memory and achievements. On the marble slab which covers both his and the grave of his wife is the following inscription in Latin:

SACRED
BE THIS MONUMENT TO THE
MEMORY OF THE BLESSED AND VENERABLE
HENRY MELCHIOR MUHLENBERG,
DOCTOR OF SACRED THEOLOGY AND
SENIOR OF THE AMERICAN LUTHERAN
MINISTERIUM.
BORN SEPTEMBER 6, 1711.
DIED OCTOBER 7, 1787.
WHO AND WHAT HE WAS FUTURE
AGES WILL NOT BE IGNORANT OF WITHOUT
A STONE.

Voigt served until 1790, but retained pastoral oversight until 1793.

JOHN FREDERICK WEINLAND, 1790-1807,
pastor at New Hanover, relieved Voigt of his duties at Trappe in 1790, and appears as the regular pastor. On March 20, 1805, the church was incorporated at

the instance of Gen. Peter Muhlenberg, who defrayed the expenses. At this time there were two classes of contributors toward current expenses, viz., "members and non-members," the latter including a number of Reformed people who still worshipped in the church. Reformed were not excluded from the pulpit. In the interim between his death in 1807 and the election of a new pastor, the Reformed minister, Rev. Germann, was engaged to supply the pulpit, showing the extreme laxity of prevailing conditions.

REV. JOHN PETER HECHT—1807-1813,

a young man, eighteen years of age, commenced his services as supply and shortly thereafter became the regular pastor, being licensed by the Ministerium at Hanover, Pa., in 1809. Being deeply interested in education, he revived the schools which for some time had been abandoned through neglect for want of teachers and support.

New Hanover was separated from the original charge.

REV. HENRY ANASTASIUS GEISSENHAINER—
1813-1821

became pastor in 1813, adding Pottstown and Limerick, which now constituted the charge.

Instead of voluntary contributions for financial support the members were now apportioned according to their estates and income.

The by-laws were augmented by the addition of the odious provision for the annual election of the pastor. This rule was repealed in 1863, but afterwards again illegally applied until finally discarded in 1874.

REV. FREDERICK WILLIAM GEISSENHAINER, SR., D.D.,
1821-1823,

a brother of the former, was called in 1821. English services which had been discontinued after Muhlenberg's time, were resumed. He resigned and left in 1823.

REV. FREDERICK WILLIAM GEISSENHAINER, JR., D.D.,
1823-1827,

succeeded his father. Pottstown was dropped and instead he also served at Zion's and St. Peter's in Pikeland. Being called as assistant to his father in New York, he left in 1827.

REV. JACOB WAMPOLE, 1827-1834,
assumed his duties as pastor in 1827. He lived in the parsonage near Zion's Church, Chester County. Through his energetic labors great progress was made. English and German services were alternated every two weeks. The charge was divided in 1834, Rev. Wampole resigning at Trappe, and retaining the two congregations in Chester County.

REV. JOHN W. RICHARDS, D.D., 1834-1836,
auspiciously entered upon his pastoral duties in 1834. He organized the English Lutheran Church at Pottstown. The congregation resolved that no protracted meetings should be held in the church by the Reformers, who still used it for worship. After repeated overtures by them for the privilege were refused, they withdrew and erected their own church in 1835. In 1836 a house and lot was purchased for a parsonage. Dr. Richards never moved into it, as shortly thereafter he went to Germantown.

REV. JACOB WAMPOLE, 1836-1838,

came as pastor the second time in 1836, taking up his residence in the parsonage just secured. Within a few months he died, January 3, 1838, and is buried near the Patriarch Muhlenberg.

REV. HENRY S. MILLER, 1838-1852,

accepted a call of five congregations, Keely's and Towamencin having been added. An additional English service was conducted. The one hundredth anniversary of the building of the church was celebrated in connection with the meeting of the First Conference in 1843, Rev. Peixotto and Dr. Richards being the principal speakers. The old church becoming inadequate, the congregation resolved in 1851 to build a new one. The work of construction began in 1852. Rev. Miller abruptly resigned and left in May, 1852.

REV. GEORGE WENZEL, D.D., 1852-1854,

was elected and took charge in 1852. Before his arrival the cornerstone of the new church had already been laid on August 8th. The work progressed rapidly and the church was consecrated on November 5th and 6th. Rev. Peixotto, Dr. Richards and Dr. Baker preached the sermons. Dr. Wenzel resigned and removed to Philadelphia, August 5, 1854.

REV. ADAM SCHINDLER LINK, 1854-1858,

accepted the pastorate September 12, 1854. He was an ardent adherent of the "New Measure" movement which had been fermenting for years, and gave it great prominence in the congregational life. Early in 1858 he preached on "Social Prayer or Prayer-meetings,"

and shortly afterward commenced the holding of the same in the homes of those who favorably received the innovation. This caused a disturbance which nearly resulted in the division of the congregation. A large number contemplated erecting a new church, and had already purchased ground, staked off the parsonage and dug a well. This had gone far beyond Rev. Link's anticipation and desire, and in order to curb the project he had started but could not control, he resigned in 1858. This had the desired effect. The contract for building was cancelled, the fever abated and the congregation still lives.

REV. GEORGE SILL, 1859-1863,

took charge March 27, 1859. The vestry granted him permission to procure a chandelier and lamps, so that evening services could be held, but with the special provision "that no protracted meetings or anything else outside the regular order of worship should be introduced." Accordingly the first evening services were held October 16, 1859. Wednesday evening services were also conducted regularly. On September 3, 1859, a resolution was passed authorizing the pastor to withdraw from the Old Synod and connect himself with the East Pennsylvania Synod, if he saw fit to do so. He attended the meeting of that Synod at Harrisburg in the fall of the same year, presenting a statement of the case. The Synod deemed it inexpedient to take action in the matter, and so fortunately the resolution was not carried into effect. By resolution April 23, 1860, the pews were rented to meet current expenses. Rev. Sill's patriotic enthusiasm during the



AUGUSTUS, TRAPPE (Old and New)

Civil War caused feeling to rise against him, and the old by-law for an annual election of pastor was enforced without any other complaint. Rev. John Kohler was elected April 6, 1863, without his knowledge and consent. Rev. Sill was called to Whitmarsh and terminated his pastorate in 1863.

REV. JOHN KOHLER, D.D., 1863-1873,

did not consent to the former irregular election. He preached to the congregation and requested another election, which was held, and he was unanimously chosen as pastor. Dr. Kohler endeavored to place the congregational worship upon a sound basis, and introduced part of the liturgical service. This attempt proved that an opposite tendency for many years could not be so easily corrected, and the consequent opposition caused him to resign in 1873.

REV. OLIVER PETER SMITH, D.D., 1874-1889,

a student in the Theological Seminary at Philadelphia, was elected pastor March 29, 1874, assuming his duties after his ordination in June of the same year. English services were conducted every Sunday morning after September, 1885, and one German service a month in the afternoon. The church was re-modeled in 1878 by the removal of the galleries and the placing of a second floor, providing a commodious basement. The liturgical service was used in its entirety and advancement made in all lines of work. Dr. Smith removed to Pottstown May 1, 1889, thus closing the longest pastorate since the time of Muhlenberg. By unanimous vote on March 10, 1889, the congregation

resolved to support its own pastor and constitute a separate charge.

REV. ERNEST THEODORE KRETSCHMANN, PH.D.,
1889-1894

while a student at the Seminary at Mt. Airy, was elected as the first pastor April 4, 1889 and commenced his labors immediately after his ordination. He organized the Pastor's Aid Society which has since been very active in the work of the congregation and the mission work of the church. After the celebration of the one hundred and fiftieth anniversary of the building of the church he published the history of "The Old Trappe Church" which is excellent both as literature and history. Since this time annual services are held in the Old Church on the first Sunday of August. On account of ill health he resigned December 1, 1894. He died at Anderson, Ind., in 1896, where he had gone in the hope of recovery.

REV. IRWIN BISHOP KURTZ, D.D. 1895-1897.

assumed the pastorate on May 1, 1895. He organized the Luther League in 1895. His pastorate was cut short by a call to Pottstown in 1897 where he still serves.

REV. WILLIAM OLIVER FEGELY, 1898—

the present pastor began his work in February, 1898, In the spring wafers were first used at communion. In 1898 German services were discontinued. Regular evening services were conducted, and Lenten services introduced. A complete set of altar vestments was used for the first time. The robe was worn by the

pastor, and the vested choir introduced in 1912. Pew rents were discontinued and the duplex envelopes are used. Extensive improvements were made to the church, parsonage and surroundings making them modern in all their appointments. A new pipe organ, the third for the congregation, was installed in 1905. This was the longest continuous pastorate since the organization of the congregation which is still pure in faith, and vigorous in works.

The wide influence that this congregation exerted can partly be estimated by mentioning a few men of prominence who have gone out from its sacred sanctuary, and it will add an inspiration in our day to lay more stress on the spiritual in the advancement of the political and material.

GEN. JOHN PETER GABRIEL MUHLENBERG.

Preacher, Member of the house of Burgesses, Major-general, Vice President of Pennsylvania, member of the first and third Congresses, United States Senator, Supervisor of Internal Revenue of Pennsylvania, and Collector of the Port of Philadelphia. He was one of the two distinguished soldiers of Pennsylvania whose statues were placed in the Capitol at Washington.

HON. FREDERICK AUGUSTUS CONRAD MUHLENBERG

Preacher, Member of Continental Congress, Member of State Assembly, President of Board of Censors of Pennsylvania, Justice of the Peace, Judge of Montgomery County, three times elected to the House of Representatives and Speaker of the first and third.

REV. GOTTHILF HENRY ERNEST MUHLENBERG,
Preacher, Theologian, Distinguished botanist, and Author of several standard books on botany and an English and German Lexicon, and grammar.

FRANCIS RAHN SHUNK.

Held various positions in the State. Was twice elected governor of Pennsylvania. Is buried in the old cemetery where the citizens of Pennsylvania erected a monument.

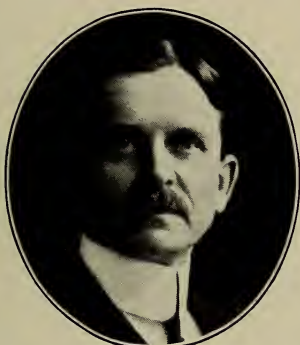
REV. JACOB FRY, D.D., LL.D., L.H.D.,
Preached his first sermon in the Old Church before he was eighteen years old. A distinguished and eloquent preacher and lecturer. Held many offices of trust in the Ministerium of Pennsylvania. Professor in the Theological Seminary, Mt. Airy. Still vigorous in body and mind, in pulpit and class room after sixty-three years in the active ministry of the church.



REV. J. F. KRAMLICH



REV. N. E. MILLER



REV. I. B. KURTZ, D.D.



REV. H. S. PAULES



REV. ADEN B. MACINTOSH



REV. N. Y. RITTER

CHRIST, TRUMBAUERSVILLE

WHETHER religious services were held in this vicinity prior to the erection of the first church edifice we are unable to ascertain. We have no account of the erection of the first church. All we know is the following from the old church record: "A. D. 1769, den 4ten Mai, als am Tage der Himmelfahrt unseres Erloesers, ist die Kirche in Lower Milford durch die zwei Prediger, als Philip Heinrich Rapp auf Lutherischer seite, und Christoph Gobrecht auf Reformirter seite eingeweiht worden, und ihr der Name Christus beigelegt." From this we learn: first, that this was undoubtedly the first church erected by the congregations, since in a previous item Philip Heinrich Rapp calls himself the first pastor of the congregation; second, that the first church was also a union church; third, that the name of the first church, as well as of the present, was Christ Church; fourth, that the name of the township at that time was Lower Milford, instead of Milford, as now; fifth, that since the church was dedicated in the spring of the year, May 4, the erection of it was begun, if not completed, the year previous, 1768. This church, we are told, was a log building, and was the spiritual home of the congregation until 1805, or for a period of thirty-six years.

In 1805, while the Rev. George Roeller was the pastor, the second church was erected. This was a stone building forty-five feet long and thirty-five feet wide, with galleries on three sides. The pulpit was in shape

similar to a goblet or chalice, and was artistically carved, as well as the other part of the woodwork.

The next item of importance is the following: "Whereas, we believe that sacred music has a tendency to tranquilize the thoughts, solemnize and elevate the human mind, and thus render it more favorable to the reception of religious impressions; therefore, be it resolved that we procure a pipe organ for our church." The committee appointed to procure the organ consisted of the following: Tobias Reiter, George Erdman, Nathan Levy and John Sorver. The organ was built by George S. Krauss, of Upper Hanover, Montgomery County, Pa. It was brought to Trumbauersville by Tobias Reiter, Enos Heist, Jesse Dubbs and Zeno Frantz. The amount paid for it was \$650. The money was collected by Joseph Reiter. The organ was dedicated to the service of the Triune God on March 31 and April 1, 1861, being Easter Sunday and Easter Monday. Jacob Bibighouse was the first organist, and received a salary of \$40 per annum for his services from both congregations.

A joint meeting of the two congregations was held June 28, 1866, in reference to the erection of a new church, to take the place of the one erected in 1805, which, although it had served the congregations for a period of sixty-one years, was yet in a good state of preservation, but was too small for the large number of worshippers on Communion Sundays and other special occasions.

On July 28, 1866, it was decided to build the church similar to St. John's, Richlandtown, with the exception that there is to be only one front door; and the



CHRIST, TRUMBAUERSVILLE

steeple to be similar to the one at Zionsville. At a meeting on August 11, 1866, it was decided to build a basement church, by a vote of 33 to 13. It was also decided at this meeting to begin building operations as soon as \$8,000 was subscribed. The original plan was afterwards changed and improved by a competent architect of Allentown. At a meeting held on July 27, 1867, after the subscription books were examined and found that the required amount of \$8,000 had been subscribed, it was decided to make ready during the fall of 1867, so that the building operations could begin early in the spring of the year 1868.

On January 15, 1868, the contract was awarded to John Gerhart, of Telford, Pa., who agreed to erect the church according to the plan submitted for the sum of \$10,000, the congregations to furnish all the stones and sand, tear down the old building, clear away all the rubbish, dig the foundation for the new building, and do all the hauling. The contractor was permitted to use such timber of the old building as could be used in the new. It was also stipulated that the building was to be completed not later than October, 1868.

The basement of the church and the bell were dedicated on December 25 and 26, 1868, first and second Christmas, and the auditorium on May 15, 16 and 17, 1869. The cost of the building in money was \$13,-118.92. This does not include a great deal of work and material which was donated by the members of the congregations.

The organ was installed in the spring of 1861, gave way in 1905 to a new and a larger one built by C. F. Durner & Son, of Quakertown, Pa. The cost of this

organ was \$2,000. The dedication took place on Sunday, April 2, 1905. Rev. Prof. William J. Hinckey, of the Reformed Church, preached in the morning, and Rev. P. A. Laury, of the Lutheran Church, in the afternoon, and Rev. D. W. Ebert, president of Ursinus College, and Rev. Warren Nickel, of Applebachsville, in the evening. During the same year the beautiful high steeple which could be seen for miles around, was taken down, and a belfry of only medium height took its place.

The 125th anniversary of the organization of the congregations, and the 25th of the erection of the present building, were appropriately celebrated on September 17, 1893. The services in the morning were in charge of the Reformed congregation, Rev. E. V. Gerhart, D.D., of the Theological Seminary at Lancaster, preaching the sermon on the text, Mark 4:31. Rev. B. F. Luckenbill, pastor of the Reformed congregation, read a history of the Reformed congregation. The services in the afternoon were in charge of the Lutheran congregation. Rev. F. W. Weiskotten, of Philadelphia, preached the sermon on the text, Psalm 87:1, 2, 3. The Lutheran pastor, Rev. D. H. Reiter, read a history of the congregation. The services in the evening were under the auspices of the Sunday-school, addresses were made by Rev. O. F. Waage, of Pennsburg, Pa., a former pastor of the Lutheran congregation, and Rev. E. V. Gerhart, D.D., the speaker of the morning. A history of the Sunday-school, was read by the superintendent of the school, H. F. Reiter.

On Sunday, May 10, 1908, the twenty-fifth anniversary of the pastorate of Rev. D. H. Reiter, was duly observed. At the morning service a reunion of those confirmed during the twenty-five years was an interesting feature. Nearly all those who lived within traveling distance were present and filled nearly all the seats of the main auditorium of the church, while the remaining seats and the galleries were thronged with the members and the friends of the congregation. The pastor preached the sermon, taking for his text 1 Corinthians 11:22, "For I have received of the Lord that which I also delivered unto you." At the afternoon services the church was packed to the doors. The first speaker was Rev. P. A. Laury, of Perkaspie, who spoke on "Pastoral Work." The second speaker was Rev. J. H. Waidelich, who spoke on "The Evangelical Pastor." The last speaker was Rev. J. L. Becker, of Lansdale. At the evening or vesper services the Rev. O. F. Waage, a former pastor of the congregation, preached the anniversary sermon in the German language. He chose for his text 1 Samuel 7:12, "Hitherto has the Lord helped us." During the course of his sermon he called attention to the fact that Christ's Church has established a record for itself for retaining its pastors for a long period of time, and upholding them with a fidelity unsurpassed. For the last eighty-eight years, from 1828 to 1916, the congregation was served by three pastors, Rev. Frederick Waage, Rev. O. F. Waage and Rev. D. H. Reiter.

From the organization of the congregation in 1768 to the present, a period of one hundred and forty-eight years the congregation has been served by ten

pastors. This makes the average pastorate almost fifteen years. The names of the pastors and the periods during which they served are as follows: Rev. Philip Heinrich Rapp, 1767-1771; Rev. Frederick Neiméyer, from 1771-1792; Rev. Christian Espicht, from 1792-1793; Rev. Frederick Wilhelm Geissenhainer, from 1793-1797; Rev. George Roeller, from 1798-1822; Rev. Frederick Waage, from 1822-1826; Rev. William B. Kemmerer, from 1826-1827; Rev. Frederick Waage, from 1829-1868; Rev. O. F. Waage, from 1868-1883; Rev. D. H. Reiter, took charge of the congregation on April 15, 1883.

In the year 1848 the congregation, after being a member of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States for a period of eighty years, severed its connection with that body, and stood independent of all synodical relation until August 26, 1888, when by a unanimous vote it was decided again to unite with the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States. The application was duly made to the First District Conference at its fall meeting held in St. John's Church, Richlandtown, Pa., and on December 4, 1888, by a unanimous vote this congregation was again received as a member of the Synod from which it separated in 1848.

ST. PETER'S, WEST PIKELAND

IN order that the origin of St. Peter's Evangelical Lutheran Church of West Pikeland, Chester County, Pa., may be fully understood, it will require a little history of what led up to its formation.

The first St. Peter's (for there are two on the same hill within a stone's throw of each other, one a General Council and the other a General Synod church) was organized in 1770 by members of Old Zion's, East Pikeland, who lived on the south side of the French Creek, Michael Koenig deeding a plot of ground on the top of Pikeland Hills. It was in the house of said Michael Koenig that the Rev. Henry Melchior Muhlenberg, the pioneer of the Lutheran Church in America preached before any church had been built in this part of the country.

The first church was erected in 1772 and was consecrated a Lutheran Church. Rev. Ludwig Voigt, pastor of Zion's was also the pastor of St. Peter's. At the consecration Henry Melchior Muhlenberg and the Swedish pastor of Wicaco, Rev. A. Goeranson, officiated.

For forty years the congregation worshipped in this log church. In 1811 it was decided to build a new church, and at the same time an agreement was formed with the German Reformed people, by which they became joint owners of the new church.

In 1835 this building was destroyed by fire. It is supposed to have been set on fire by an enemy.

The third building was erected and consecrated April 12, 1835. In this building the congregation of St. Peter's worshipped and formed a charge with Zion's, East Pikeland, until 1840, during the pastorate of the Rev. Frederick Ruthrauff, who introduced the New Measures, which caused a split in the congregation, out of which the St. Peter's of this sketch came.

The older members withdrew and organized as St. Peter's Evangelical Lutheran Church and built a house of worship for themselves at the other end of the cemetery. The church building was consecrated May 18, 1843. Rev. C. F. Welden, pastor of Zion's, was the first pastor of this church. The following declaration signed by the pastor and Church Council was read and deposited in the cornerstone:

"WHEREAS, We were formerly members of the congregation now holding possession of the United Lutheran and German Reformed Church in this place, we deem it necessary herewith, and we do from our hearts most solemnly declare, that in erecting the new house of worship on this ground we are actuated by no unholy motive of enmity, of malice, or of opposition to the neighboring church; but having been deprived of our rights and privileges of membership by the pastor and vestry thereof, because we adhered conscientiously to the doctrines of the Evangelical Lutheran Church, as we had been taught by our fathers and former pastors, and neither could nor would sanction the changes, and practice the strange forms and measures introduced of late years, we, therefore consider ourselves to be truly the German Lutheran congregation of St. Peter's Church, according to the spirit and in-

tent of our forefathers, and as such entitled to the privilege of a congregation and a house of worship—and as all offers for an amicable adjustment of differences made by us have been refused by the pastor and vestry now holding possession of the church, and being desirous of avoiding litigation and strife, we have resolved under the Providence of God to build for us and our descendants a church in which we may worship God according to the form of doctrine handed down by our fathers—to the intent that as we realize the saving and consoling influences of these forms and doctrines, so are we desirous to maintain and perpetuate them, that our descendants after us and to all times to come may find hope and consolation, joy and peace even as we have found in the Gospel of the grace of God. Also, in making choice of this location we are influenced by considerations and feelings which we avow without fear or shame; in yon adjoining graveyard are deposited the ashes of our fathers and many friends and dear kindred whose memory is yet fondly cherished in our hearts—and having once finished our earthly pilgrimage we wish to mingle our ashes in earth as near as we may be with theirs, that it may add to our joyful surprise in the glorious day of the resurrection to realize and rejoice with them that ‘death is swallowed up in victory.’

Having thus truly stated our principles and motives, we herewith solemnly enjoin and make it incumbent on you, our successors forever hereafter, to maintain the doctrines and usages of the Evangelical Lutheran Church as set forth in the Augsburg Confession of faith to preserve pure doctrine and undefiled religion

against all influences and changes of the times and manners of the world, and so long as the Evangelical Lutheran Synod of Pennsylvania shall continue in its adherence to the Augsburg Confession, that you with your pastors be and ever remain in connection therewith.

“Given under our hand this eighteenth day of May, in the year of our Lord, one thousand eight hundred and forty-three.”

There are now two St. Peter's Evangelical Lutheran Churches on Pikeland Hills, but are more commonly known and spoken of as Upper Pikeland and Middle Pikeland Lutheran Church. It is the Upper Pikeland Church we speak of in this sketch. St. Peter's (Upper Pikeland), together with Zion's, East Pikeland, remained a charge until 1872, when, during the pastorate of the Rev. Henry S. Miller, it was decided Zion's and Spring City should form a charge, and St. Peter's (Upper Pikeland) and Phoenixville form another. The Rev. Henry S. Miller continued to serve the latter charge. The following have been the pastors of the Zion's and St. Peter's (Upper Pikeland) charge:

Rev. C. F. Welden, 1842-50.

Rev. J. C. Miller, 1850-54.

Rev. William Weaver, 1855-64.

Rev. Henry S. Miller, 1864-72.

The St. Peter's (Upper Pikeland) and St. John's, Phoenixville, charge was of short duration. Rev. Henry S. Miller served these two congregations from 1872-1875. In January, 1875, at a congregational meet-



ST. PETER'S, W. PIKELAND

ing held in the church, it was unanimously resolved and adopted that St. Peter's (Upper Pikeland) become a self-sustaining charge and a pastor be called to serve St. Peter's alone. The Rev. B. C. Snyder, student at the Philadelphia Seminary, was called and assumed charge in June, 1875. He served until October 1, 1881. During the vacancy the church building was re-modeled and enlarged. In 1883 the Rev. J. P. Deck was unanimously called to the pastorate and assumed the duties of the same June 1st. During his pastorate the debt on the church was greatly reduced and a parsonage was built at Kimberton on a plot of ground donated to the church by Miss Mary Ann King. Rev. Deck was pastor for only one year and five months, but he accomplished very much in this short time. He left St. Peter's to become pastor of St. Michael's Church, Germantown, Pa.

January 10, 1885, the Rev. U. J. Klingensmith was called. The call was accepted and he took charge in June after his graduation from the Seminary and ordination. His pastorate extended over seven years. During this time he had to contend with great financial difficulties. He resigned and left St. Peter's July 6, 1892, to become pastor of a mission in Syracuse, N. Y.

April 9, 1893, Rev. Charles Mader, a student at Philadelphia Seminary, was unanimously elected pastor and took charge immediately after his ordination June 15, 1893. Rev. Mader was pastor less than a year, for in the month of May, 1894, we find he resigned.

March 24, 1895, E. H. Trafford, a student at the Seminary, was unanimously elected to become pastor after his ordination. Rev. Trafford took charge June 15, 1895. His pastorate extended over eight years. During his pastorate the debt of \$1,800 was removed, the church building beautified on its interior, the cemetery and church surroundings made attractive, the parsonage repaired and conveniences placed in the same, and \$1,800 put on interest as an endowment fund. Rev. Trafford resigned April 12, 1903, to take effect September 15th, having accepted a call of the Foreign Mission Board to go to India as a missionary.

In July, 1904, Rev. W. E. Wenner, being called, took charge. During this pastorate one of the largest classes in the history of the church was confirmed, and a Missionary Society was organized. Rev. Wenner resigned June 12, 1908, to take effect July 1st.

August 15, 1908, the Rev. Bernard Repass, having been duly called, assumed charge. He was pastor for over five years, resigning May 28, 1913, to go to St. Barnabas Church, Charleston, S. C.

The congregation was without a regular pastor for over two years.

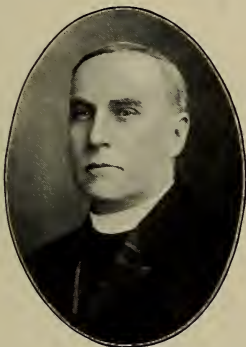
Rev. E. H. Trafford, pastor of St. Barnabas Lutheran Church, Brooklyn, N. Y., was again called, and took charge May 1, 1915.



REV. J. S. SAVACOOŁ



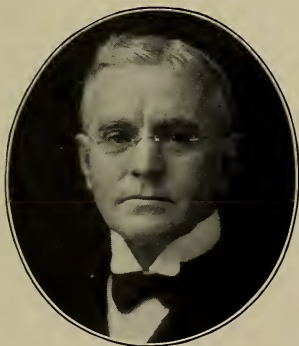
REV. E. H. TRAFFORD



REV. H. F. J. SENEKER



REV. O. F. WAAGE



REV. C. C. SNYDER



REV. N. B. YERGER

ZION'S, ZION HILL

ZION'S Church is located along the Bethlehem road in the town of Zion Hill, Springfield Township, Bucks County, Pa. The lot upon which the church is built was given to the church by Mr. Frederick Wolfe and his wife, Hannah Wolfe, in the year 1840. The church has been a union church from its very beginning, and was incorporated as such on the ninth of December, 1891.

The first church building was erected in the year 1840, and later, in 1872, it was repaired and renovated at a cost of \$600. In 1890, after fifty years, the old church was razed and the present brick structure erected at a cost of \$4,875. The cornerstone was laid on the twenty-second of June, 1890, and the new church was dedicated on Sunday, May 17, 1891. In the fall of the year 1902, at the expense of Mrs. Amanda Harwick, the church was frescoed in memory of her deceased husband, Mr. Reuben A. Harwick. The services for the re-opening of the church were held in December 14, 1902. A new two-manual pipe organ was installed in the year 1908, at a cost of \$1,750. Of this amount \$750 was donated by Andrew Carnegie.

Zion's Evangelical Lutheran congregation was organized in 1840, and Rev. William B. Kemmerer served as the first pastor until 1860. This is the longest pastorate in the history of the congregation. A division was created over the choice of a successor to Rev. Kemmerer. As a compromise, Rev. A. R. Horne

was secured to supply the congregation until Rev. Leonard Groh was chosen as the next regular pastor. He served until 1864, when Rev. R. B. Kistler took charge and served the congregation faithfully until 1870. Rev. Hilpot was his successor and served until 1881. In the same year, 1881, Rev. D. H. Reiter became the pastor. During his pastorate of eight years the congregation was again placed on a good foundation and began to take on new life. Through his efforts the congregation became "more purely Lutheran and consequently more churchly, more active and more liberal." At the close of the pastorate, interest and activity within the congregation had developed to such an extent that subscriptions were taken for the erection of a new church. Rev. Reiter relinquished the work in this congregation in 1889, and was succeeded by Rev. E. A. Yehl, who began his labors in 1890. During his first year as pastor the corner-stone of the new church was laid and the following year the church was dedicated. He served the congregation effectively until 1893. Rev. Renninger next supplied the congregation until Rev. I. B. Ritter became the regular pastor. He served until 1899 and was succeeded by Rev. Warren Nickel. During this pastorate the church was frescoed, and the new pipe organ installed. He relinquished the work in August, 1908, after serving the congregation faithfully for nine years. On January 1, 1909, his successor, Rev. N. Y. Ritter took charge. Through his efforts the Young People's Society was organized, which has been doing effective work in enlisting the aid of the young people in the work of the church. He brought his pastorate



ZION'S, ZION HILL

to a close in December, 1914. Rev. Rufus E. Kern, the present pastor, began his work in the congregation on March 1, 1916, and on April 22 a Women's Missionary Society was organized.

Mr. John M. Zuck, the oldest living member of the congregation, was actively engaged in the work of the congregation through almost its entire history. He served as deacon, elder, trustee, and was for twenty-seven years the treasurer of the congregation. The writer is indebted to him for most of the data of this historical sketch.

The immediate successors to Rev. Reiter in this congregation were members of the Allentown Conference. Beginning with Rev. Warren Nickel, the congregation has been regularly served by the pastor of Keller's parish, although it has never been actually constituted a part of the parish.

WOMEN'S MISSIONARY SOCIETY

A HISTORY of the Norristown Conference that gave no recognition to the earnest and zealous labors of its women, would be woefully incomplete. Every congregation, within the bounds of the Conference, with a few exceptions, owes a large proportion of its success to the untiring energy of its devoted and self-sacrificing women, banded together for the definite purpose of supporting their Church in a spiritual as well as a material sense. For many years, these organizations engaged chiefly in matters pertaining to their local congregations, until a desire became prevalent among some societies to identify themselves with the work of the Church at large. Hence the societies of St. John's, Center Square; St. Peter's, North Wales, and Transfiguration, Pottstown, affiliated themselves with the Woman's Missionary Society of the First District Conference, which was organized in 1890. After the re-arrangement of the Conferences, the women of the Norristown Conference—through the encouragement of the pastors—inaugurated proceedings to unite all the societies of the Conference into one general society, in order to work systematically for the furtherance of the great Mission cause. A preliminary meeting was held in the Church of the Transfiguration, of Pottstown, May 14, 1895. At this initial meeting, an election for temporary officers resulted in the choice of Mrs. O. P. Smith, of Pottstown, as president, and of Miss Sara G. Cressman, of Sellersville, as secretary.

The constitution, adopted at this meeting, declared

that the name of this Association shall be "The Woman's Home and Foreign Missionary Society of the Norristown Conference of the Ministerium of Pennsylvania and Adjacent States." Article II states that "this society shall be composed of three women delegates from the individual congregations." While the object of this Society, as set forth in the third Article, "shall be to develop within the congregations represented a greater interest in the Mission work of the Church," by the organization of Missionary societies in every congregation, by the circulation of Missionary literature and by the holding of conventions. The last Thursday in October was designated as the date for holding the annual Convention.

The President appointed a committee to assist in the organization of the Synodical Society, eight days later, in Trinity Church, Reading, Pa. The personnel of this committee was Mrs. R. B. Lynch, Mrs. O. P. Smith, Mrs. J. H. Waidelich, Mrs. Gilbert and Mrs. E. K. Kneule.

The first committees, appointed for Conference work, were an Executive Committee, a Literature Committee and a Mission Box Committee, who gave reports at the first regular Convention, held on Reformation Day of the same year, in Trinity Church, Quakertown. At this meeting the following officers were regularly elected: President, Mrs. O. P. Smith; first vice-president, Mrs. C. R. Fetter; second vice-president, Mrs. I. B. Kurtz; recording secretary, Miss Sara G. Cressman; corresponding secretary, Mrs. R. Winters, and Treasurer, Mrs. Fred. Fisher. The untimely death of Mrs. Fisher, during the first year,

caused a re-adjustment, when Mrs. J. O. Knipe was elected Treasurer. She faithfully served in this capacity for a period of 15 years, when, at her own request, she was relieved of the office. She was succeeded by the present Treasurer, Mrs. O. P. Smith.

The Society was again saddened by the sudden death of Mrs. C. W. Jefferis, the second President, on August 8, 1898, three weeks after she had met her Executive Committee to make final arrangements for the third convention. The first vice-president, Mrs. R. B. Lynch—who also has been claimed by death—presided at this convention, at which 21 societies responded to the roll call. At this meeting, plans were formulated to publish literature to be used at the monthly meetings of the local societies.

The committee who published these early tracts, study cards, and supplements, with no money at its disposal, deserves especial commendation. In addition to the time devoted to the preparation and compilation of this valuable literature, these faithful women personally defrayed the necessary publishing expenses, minimizing the cost by binding the pamphlets themselves. The first publication was "A Cycle of Prayer," containing special prayers for every day of the year, to be offered for specified Missions and Missionaries in all parts of the world. The second issue, "A Guide to Lutheran Missions," comprises valuable statistics pertaining to all phases of Lutheran Mission work, regardless of Synodical connection.

For several years thereafter "Monthly Topics," with explanatory supplements, were published and circulated. The excellence of these Topics attracted

attention beyond our borders, and other Conference Societies procured them for use in their organizations. Several tracts also were written by some of the ladies for distribution among the local societies. After the Synodical Society assumed the publication of all Missionary literature, our Conference Society discontinued all work of this character.

A Traveling Missionary Library, consisting of ten sections of books, was maintained for several years. The Missionary information imparted to our women through these educative means awakened interest and enthusiasm and nurtured steady growth and progress. At the end of the first decade, 26 societies were enrolled, whose contributions, for the year, were more than \$1,400.

The Society again sustained great losses in the ranks of its leaders. Mrs. D. H. Reiter, the seventh President, was called to her eternal reward, during her second term, in 1907. Mrs. Charles Custer, who served faithfully as chairman of the Foreign Mission Work, was removed from our midst in 1914. Also, Mrs. A. K. Shearer, who served for many years as vice-president, was called to life, in 1916.

The action, taken at the convention, in Grace Church, Norristown, in 1913, established our Society on a more systematic basis, by placing it in direct touch with the general Church, through the adoption of a resolution that our Society should become a member of the recently organized General Council Society. It was further decided to change the name of our Society to the more comprehensive name, adopted by the General Council Society. Henceforth, the official

title of our Society shall be "The Women's Missionary Society" of the Norristown Conference of the Ministerium of Pennsylvania and Adjacent States.

Our identification with the General Council Society has resulted in greater uniformity in all the departments of our work. The General Council Monthly Topics for seniors and juniors, the "Mission Worker" and the prescribed Mission Study text books are becoming universally used, throughout the Conference.

For many years, the children have received missionary training in Junior Bands, who conduct their meetings in conformity with the senior societies. These Bands contribute systematically to Home and Foreign Missions. During recent years their support has been divided between the Slav work and Miss Amy Rohrer, known as the "Children's Nurse" in our hospital in India. At the close of 1916, we had 21 Junior Bands, six of which were engaged in Mission Study.

Realizing that Missionary instruction could not begin too early, Mrs. O. P. Smith in 1902 organized the Cradle Roll or "Babies' Branch" of the Missionary Society. This has had an enrollment of almost 2,200 little children, under six years of age, regularly offering the little prayer, "God bless the Missionaries all over the world. Amen." Besides interesting their parents in Missions, these infants have contributed over \$2,700 to Home and Foreign Missions.

Our Society enjoys the unique distinction of being the only Conference Society in the General Council with a Cradle Roll Department.

The great impetus given to Mission study, by the Federation of the women of the General Council, has incited our members to form Mission Study Classes. These have developed leaders in local activities, encouraged attendance at Mission Summer Schools and stimulated interest in the greater movements of general Church work. At the convention of 1916, the chairman reported 16 Mission Study Classes with 343 members. Seven of these classes belonged to one congregation. Another congregation has a class of 45 women, who have been engaged in Mission study for several consecutive years.

During the earlier years Home Mission boxes and boxes for our Mission station in India and Porto Rico were sent annually. Owing to excessive charges for transportation, cash contributions have become preferable. However, many of our societies are regularly sending valuable boxes of clothing and household supplies to the Orphans' Home at Germantown, to the Home of the Good Shepherd at Allentown, to the Settlement House in Philadelphia, and to other Inner Mission institutions.

Large quantities of laces, made by the converts in our Mission Schools in India, have been disposed of throughout the Conference. The proceeds of these sales are used in the maintenance of the schools. During recent years, the pupils in our schools in Porto Rico have sent laces, drawn work and beads, the sales of which have netted a goodly sum for the support of their schools.

Several hundred dollars' worth of post cards and stationery have been sold by our committee, during the

past five years, in behalf of the Italian mission in Philadelphia.

Our Society has manifested its interest in the medical work in India by sending hospital supplies, and making its success an object of special prayer.

Since the creation of the Life Membership and Membership in Memoriam department of the General Council, 24 of the former and 9 of the latter have been taken out by members of the local societies. The Conference Society has also taken a Life Membership for itself and honored Mrs. J. O. Knipe, who served so acceptably as treasurer, and also three ex-presidents, Mrs. O. P. Smith, Mrs. H. M. Lessig and Mrs. C. R. Fetter, with Life Memberships, in recognition of their efficient service. In 1909, the Conference Society assumed the annual support of a Slav student for the ministry among the people of his own nationality.

The Executive Board is composed of the officers and chairmen of the following committees: Home Mission, Foreign Mission, Medical and Hospital, Porto Rico, Church Extension, Mission Study, Literature, Slav Work, Cradle Roll, Organizing, Memorial and Life Membership, India Lace, Italian, Japan, Inner Mission, and Nominating.

The Executive Board, in connection with the newly created Advisory Board, holds three meetings per annum, to transact routine business and discuss practical Missionary methods.

The meritorious programs annually attract large gatherings of women to the convention. The tabulated report of the treasurer, embodying the reports

of the local societies, which was for some years authorized to be printed and distributed at the conventions, has proved a valuable guide throughout the year.

By the elimination of the reading of the reports of the local societies at the conventions, more time has been gained for the presentation of Missionary themes. In addition to addresses by Missionaries on furlough and representatives of the Boards of the Church, our conventions are enlivened by practical talks given by the women and girls, whose missionary development is fostered by our own organizations.

At the close of 21 years of service, the Women's Missionary Society of the Norristown Conference consists of 34 local societies, with an aggregate membership of more than 1,600 senior and about 600 junior members. About 800 of these are subscribers for our official paper, the "Mission Worker." The total cash contributions, reported at the last convention, for the current year, were almost \$3,400. The entire amount raised since the organization, as the available figures indicate, is \$31,643.56. This does not include the value of boxes or the sales of laces or post cards. While the Society feels that these sums are such as are not to be despised, yet it glories mostly in the zeal for the spread of Christ's kingdom developed within its members, through the self-sacrifice and devotion, the love and prayers exercised in the gathering of these funds. Our Conference Society rejoices that it has been able to furnish, from its number, some willing and capable women, who had the grace of heart to respond to the call unto important and responsible posi-

tions on Committees and Boards, in both the Synodical and General Council Societies. We are devoutly thankful for the smile of Heaven upon our humble efforts, to inspire the women of the Norristown Conference, both young and old, to consecrate what they have and are to "The Christ and His Kingdom."

Having arrived at our maturity, under these favorable auspices, at the dawn of this Jubilee Year, we are striving by the grace of God to make 1917 the crowning year of our history, by developing greater efficiency in all our departments; by endeavoring to form new societies and Junior organizations, wherever practicable; by increasing our contributions to Home, Inner and Foreign Missions; by broadening our vision through systematic study; and by committing the guidance of all of our activities to Him, "Who hath led us hitherto."

PRESIDENTS

Mrs. O. P. Smith	1895
Mrs. C. W. Jefferis	1896
Mrs. R. B. Lynch	1898
Mrs. G. W. Bradford	1899
Mrs. H. M. Lessig	1901
Mrs. N. F. Schmidt	1903
Mrs. D. H. Reiter	1905
Miss Laura R. Swope	1907
Mrs. C. R. Fetter	1909
Mrs. S. R. Kepner	1911
Mrs. J. H. Waidelich	1913
Mrs. Warren Nickel	1915

CONVENTIONS

Transfiguration.....	Pottstown	1895
Trinity	Quakertown	1895
St. Peter's.....	North Wales	1896
Trinity	Lansdale	1897
Augustus.....	Trappe	1898
Trinity	Norristown	1899
St. John's.....	Richlandtown ...	1900

St. Peter's.....	Stowe	1901
Emmanuel.....	Pottstown	1902
St. Michael's.....	Sellersville	1903
Grace.....	Norristown	1904
Lutheran.....	Spring City	1905
Trinity.....	Lansdale	1906
St. Paul's.....	Red Hill	1907
St. Paul's.....	Telford	1908
Grace.....	Royersford	1909
St. John's.....	Quakertown	1910
St. John's.....	Phoenixville	1911
St. Michael's.....	Sellersville	1912
Grace.....	Norristown	1913
St. Peter's.....	North Wales	1914
Transfiguration.....	Pottstown	1915
Trinity.....	Quakertown	1916

FINANCIAL GROWTH

1895	}	\$ 31 22
1896		
1897		
1898		268 14
1899		299 25
1900		353 52
1901		578 04
1902		786 59
1903		1,363 51
1904		1,166 10
1905		1,079 33
1906		1,500 32
1907		1,568 82
1908		1,559 07
1909		1,658 53
1910		2,446 51
1911		2,037 07
1912		2,628 16
1913		2,997 93
1914		2,832 58
1915		3,081 19
1916		3,407 68
Total		\$31,643 56

THE LUTHER LEAGUE

"Of the Church, by the Church, for the Church."

THE Luther League is a potent agency in the great "Training School for Leadership," the Church. It reflects the spiritual inclination of her young people and quickens their powers of efficiency in the discharge of their rightful duties in the establishment of God's kingdom.

That the pastors and leaders of the Norristown Conference recognized this truth is evident from the fact that at their organization meeting a resolution was passed whereby the creation of three subsidiary societies within their precincts, namely a Sunday School Association, Women's Missionary Society and a Luther League was authorized.

In response to the call issued by a duly appointed Luther League Committee, Rev. Jacob Neff, chairman, a convention of delegates and all other interested persons was called to meet in Trinity Lutheran Church, Norristown, Rev. A. S. Fichthorn, D.D., pastor, on February 22, 1895, for the purpose of forming a Central Luther League. A temporary organization was effected with Dr. E. E. Johnson, Pottstown, as chairman, and Mr. Geo. D. Peters, Spring City, as secretary.

A committee was authorized to formulate a constitution as a Magna Charta for future guidance. The following articles, quoted directly from that document, express more adequately than any other statement the firm principles upon which the League was founded, and the ideals toward which it aspires:

ARTICLE II.—*Doctrine*: "We acknowledge, as the bond of our unity, the doctrines of the Word of God as set forth in the unaltered Augsburg Confession."

ARTICLE III.—*Objects*: 1. "The objects of this League shall be to encourage the formation of young people's organizations in all the Lutheran congregations in this district."

2. "To stimulate the various young people's organizations to greater activity in their respective churches; to assist in keeping the young people confirmed in the church, true to their confirmation vows; to secure the active assistance of the young people to their Pastors in maintaining and advancing their local church work.

5. "To protect and guard our young people against dangerous and vicious influences of various unchurchly and unbelieving associations surrounding them."

This organization was known by the name "Bucks, Montgomery and Chester Central Luther League" until 1911, when by a constitutional amendment the word "District" was substituted for "Central." From this nucleus it developed until in this jubilee year, when three and twenty years have elapsed since its conception, it occupies a strategic position as the right arm of the church, with a membership of thirty-six organizations comprising 2,611 seniors and 116 juniors. The next highest membership on record was 2,673 in 1911. Among the ten districts of the State it has attained an honorable position, ranking first numerically in 1915 and second in 1916. The Pittsburgh District, which has constantly been a close rival, surpassed the B. M. C. by more than eight hundred, according to the last census. The secret of this superiority lies in the extensive junior organization in the locals of western Pennsylvania.

Junior societies have been closely allied with the Seniors and dependent upon them, yet sufficiently distinct to render independent progress possible. By

their influence the interest of the children of the church is enlisted while specific attention is accorded those on the threshold of affiliation with the church. The present Junior membership of the district comprises but two societies, namely, those at Red Hill, Rev. O. F. Waage, pastor, and at Richlandtown, Rev. D. H. Reiter, pastor.

Primarily the Luther League is an educational institution. Were it to accomplish nothing more than this object, the ideal in the minds of those by whom it was conceived would not be defeated. Moreover, its achievements have been of a wider scope than this, and due recognition thereof is in order.

As everything in the life of a church centres in its Missionary activities, so also the Luther League never failed to grasp every opportunity for supporting the worthy causes of the church. In the individual leagues, with a definite purpose in view, willing workers, seeking to find, discovered what God desired them to do.

Impelled by a natural consciousness of their responsibility to foreign fields, contributions were made for the erection of a hospital in Rajahmundry and for the establishment of the church in Porto Rico as early as 1900, whereas in 1901 the Home Mission Board of the Pennsylvania Ministerium was remembered with an offering of twenty-five dollars. In response to appeals from actual laborers in specific fields who spoke before the conventions, voluntary offerings were made for numerous purposes, among them the cause of Inner Missions and the support of Deaconesses; also the Church Extension movement.

In keeping with the principles of education the Dis-

trict duly recognized Muhlenberg College, located just beyond the boundary of Conference. In the history of the League not a few young men entered the sacred profession of the Christian ministry. For "Greater Muhlenberg," the "Alma Mater" of these exponents of the district, fifty dollars was contributed in 1904. In 1907 one hundred dollars was paid toward the erection of "Luther League Hall" on the campus, while an additional one hundred and fifty dollars was pledged for that purpose in 1913. At the 1916 convention the treasurer's account revealed a surplus of more than two hundred dollars, of which one hundred and fifty dollars was placed in the Muhlenberg College scholarship fund established and maintained by the Norristown Conference.

At one time a project was launched for the erection of a monument to Rev. Henry Melchior Muhlenberg, D.D., patriarch of the Lutheran Church in America, to which the sum of fifty dollars was offered. Insurmountable obstacles deferred the execution of this plan, but the Jubilee Year bids fair to its successful achievement.

Liberal encouragement was accorded the maintenance of a general secretaryship in the National League. Proper relation with both State and National organizations was preserved by the payment of annual dues or assessments on the per capita basis a method established in 1913. Representatives attended the conventions of these general organizations and submitted inspiring reports at the District meetings.

Though every official report recorded in the annals of the League bespeaks progress probably the

most glowing accounts were rendered by the extension committee whose duty it is to solve the problem of "Enlistment and Enlargement." As a result of visitation of Leagues and investigation of existent conditions new societies were proposed for admission each year, while silent influence was exerted where energy was latent. Among the many efficient leaders of this committee honorable mention could be made particularly of the recent chairmen, Professor A. C. Rutter, Perkasié; Mr. Sydney R. Kepner, Pottstown, and Mr. Elmer Becker, Perkasié.

Beyond doubt the most important factor in the life of the District has been the annual convention. Hitherto twenty-two meetings have been held in eighteen different churches throughout the Conference, on or about the twenty-second of February, the anniversary of the initial convention. On that day, when the nerves and heart-strings of every loyal citizen of this nation tingle with patriotism aroused by memories of the "Father of this Country," it is singularly appropriate that a similar spirit be kindled in the bosoms of young Lutherans toward the "Father of the Reformation" who restored to the church the Gospel of Christ in all its purity. The walls of our churches have resounded alike with the national anthems and with the martial rally hymns of the Leaguers, when in many addresses the two heroes have been compared and contrasted.

More than fourteen hundred delegates represented the local leagues in these annual sessions, while a goodly proportion of lay members participated in the programs. Practically every phase of Luther League activity has been touched in discourses upon subjects of

practical and doctrinal nature. With the institution of an evening session in 1895 the custom of reserving a strong address for that service was inaugurated. In that year Rev. A. S. Fichthorn, D.D., presented "The Augsburg Confession," fixing a standard of superior quality. Since then scholarly sermons were delivered by eminent clergymen of the type of Rev. J. Fry, D.D., LL.D., Mt. Airy; Rev. J. A. W. Haas, D.D., LL.D., Muhlenberg College; Rev. A. T. W. Steinhauser, D.D., Allentown; Rev. E. K. Bell, D.D., Baltimore; Rev. Theodore E. Schmauk, D.D., LL.D., president of the General Council, and other men of prominence.

The "Luther League Review," the official organ of the Luther League of America, has had a wide circulation, while the "Topic Review" has served as the basis of weekly devotional meetings in many local societies.

These are but a few of the achievements which stand out in bold relief on the records of the Luther League. A perfect circle was completed on February 22, 1916, when the twenty-second annual convention met in Trinity Lutheran Church, Norristown, Rev. Aden B. MacIntosh, pastor, on the identical spot where originally a group of fifty representatives marked the centre of this great circumference. The intervening years represent growth in numbers, it is true, but supremely transcendent is the subjective influence, wrought upon the lives of the youth, the flower of the Church. The Luther League, which stands for education, consecration, purity and truth, is a "Winning Society," worthy of a place in the Church's life and history.

OFFICERS

PRESIDENTS

Dr. E. E. Johnson, Pottstown	1895-1896
Mahlon Keller, Perkasio	1897
Frank L. Brown, Norristown	1898-1899
Irvin G. Romich, Pottstown	1900-1902
U. S. G. Finkbinder, Royersford.....	1903-1904
H. Lehman Yost, Norristown	1905-1906
Herman W. Weidner, Pottstown	1907-1910
Albert C. Rutter, Perkasio	1911-1913
Sydney R. Kepner, Pottstown	1914-1916
Luther Waidehich, Sellersville	1917

RECORDING SECRETARIES

George D. Peters, Spring City	1895-1896
J. Edgar Diemer, Spring City.....	1897-1899
Sara G. Cressman, Sellersville	1900-1902
Anna Davidheiser, Pottstown	1903-1908
Olive Unfried, Perkasio	1907-1908
Mrs. N. Y. Ritter, Quakertown	1909
Dorothy L. Weiser, Pottstown	1910-1914
Sarah R. Mayberry, Pottstown	1915

TREASURERS

A. B. Walp, Richland Centre	1895-1911
E. B. George, Sellersville	1912-1914
J. H. Wisler, Souderton	1915

CONVENTIONS

1895	Trinity, Norristown
1896	Transfiguration, Pottstown
1897	Trinity, Perkasio
1898	Lutheran, Spring City
1899	Grace, Norristown
1900	St. John's, Phoenixville
1901	Trinity, Quakertown
1902	Emmanuel, Pottstown
1903	St. Paul's, Doylestown
1904	Grace, Royersford
1905	St. Michael's, Sellersville
1906	Augustus, Trappe
1907	St. Peter's, North Wales
1908	Zion's, East Pikeland
1909	Trinity, Quakertown y

1910	Grace, Pottstown
1911	Trinity, Norristown
1912	Trinity, Perkasié
1913	Transfiguration, Pottstown
1914	Emmanuel's, Souderton
1915	Trinity, Lansdale
1916	Trinity, Norristown
1917	St. John's, Richlandtown

THUS with sacred reverence, and yet with quiet satisfaction we conclude the story which the foregoing pages have endeavored to cover; at times almost tragic in character, yet filled with the theme of holy love and sympathetic activity. Many of the statements made are traditional, or private opinions of men, and although sacredly guarded, discrepancies doubtless occur; nevertheless the many historical facts contained, the records of the struggles for congregational life and existence; the many dependencies upon those able to guide and assist here recorded render the efforts warranted and expedient, and will probably become more cherished and precious as time goes on. To portray the lives and characters of men and their influence upon the congregations and peoples whom they touched has been the chief endeavor; so that their activities might mold and shape the combined history of the Church of Christ in this community. The history of such endeavor, however, for more than two centuries cannot be accurately told without the inspiration of divine guidance, while the silent influences ramifying in all directions cannot be measured by scientific computation. The many worshippers who have been brought under the divine influence of holy men; the experi-

ences of those who have been touched by the Holy Spirit of God; the silent thoughts of the countless many under the sway of the Gospel, and the power of prayer, or the thoughts awakened by the grim visitations of sickness and affliction, all demonstrate that there is a story to be told too intricate and complicated for the finite realm of thought. God alone can portray those diviner sentiments and feelings which go to make up the sum total of all that transpires within such a series of years and such an important part of His kingdom on earth. And doubtless any portion of that kingdom which strives to work out its destiny along such given lines shall be upheld by Omnipotence; and the efforts to perpetuate the deeds and memories of the saints of past ages shall receive the divine unction from on high. With unselfish motives these facts here recorded are sent forth in the name of the Lord, trusting that the endeavor will not prove fruitless of divine favor and blessing.

INDEX

	PAGE
Artman Home	18
Authors of Sketches	4
Beneficial Society	235
Brandywine, Battle of	47
Christ Church, Upper Merion	12
Church, Destroyed by Fire	109, 181, 281
Church Extension	302
Commissioners sent to Europe for Aid.....	59
Confessional Services, Importance of	263
Deaconess, from Conference	83
Defense of Doctrine	31, 252, 283
Editorial Committee	3
Falckner Brothers	52, 60, 256
Falckner Swamp	13, 54
Oldest Church	53
Federation of Women	295
Francke, Gotthilf Aug., D.D.	59, 257
Frankford Land Company	53, 54
Fry, Jacob, D.D., LL.D.	274
Geissenhainer, Fr. W., Sr., D.D.	103, 180, 183
Prepares Men for Ministry	67
General Council	26, 293, 295
Germantown, Battle of	35, 206, 265
Orphans' Home	120, 295
Good Shepherd Home	295
Halle Reports	45, 62, 163
Home Missions	
Italian	296
Porto Rico	295, 302
Hospital, Churches used for	35, 47, 206, 265
Immigration, German	12, 52
Inner Mission	18, 302
Jubilee	37, 41
Bi-Centennial	73
Centennial	72, 190, 224, 272
Luther's Birth	189, 224, 249
Organization of Synod	250
Sesqui-Centennial	92
Kirche, Bush	92
Stange	92
Ladies' Aid Society, 40, 135, 140, 161, 182, 209, 212, 224, 227, 229, 233, 236, 245, 272.	
Sewing Circle	243

	PAGE
Language Question	104, 144, 163, 211, 261
Liturgy, Savoy	263
Liturgical Services	231, 243, 271
Luther's Catechism, Publ. by B. Franklin.....	263
Luther's Death, Commemoration of	224
Luther League, 16, 44, 50, 100, 110, 121, 135, 152, 157, 182, 218, 226, 229, 233, 238, 245.	
Hall	303
History of	300
Junior Society	243
Organization	50
Review	305
Men's Organization	79, 107, 227
Ministry, Entered by Sons of Conference, 73, 78, 83, 86, 95, 135, 184, 202, 221, 225, 229	
Mission Band, Girls	152, 151
Mission Topics	294
Worker	297
Missionaries Foreign, from Conf.	119, 286
Missionary Society 99, 157, 182, 195, 209, 213, 289, 290	
Dorcas	75, 100, 254
General Council	294
Junior	106, 294
Traveling Library	293
Women's, 16, 43, 95, 106, 110, 121, 157, 213, 245, 290, 294, 297.	
Women's Guild	121, 190, 213
Muhlenberg, Henry M., D.D.	11, 12, 228
Arrival in America	14, 18, 44
Buys Parsonage Property	56
Call to America	11, 13, 257
Death	266
Early Activity	11, 57, 59, 64, 258, 259, 262
Moves to Philadelphia	264
Monument	303
Resting Place	19, 266
Visitations	44, 46, 86, 108, 129, 245, 281
Fred. A. C.	66, 273
Gen. Peter	267, 273
Henry Ernst, D.D.	66, 274
Muhlenberg College	303
New Measures	48, 252, 268, 269, 282
Norristown Conference	11
Benevolence	17
District	15
Growth	17
Organization	16
Scholarship Fund	17, 303

	PAGE
Parish House	120, 125
Penn, Wm.	12
Pipe Organ, 42, 51, 85, 99, 105, 114, 120, 125, 129, 148, 170, 178, 196, 203, 221, 276, 277, 287.	
Old	47, 49, 50, 72, 85, 128, 262
Property Title, Peculiar	54
Providence, New	256
Quadri-Centennial	3, 218
Rajahmundry Hospital	302
Conference	15
Records, Early Church	13
Sandel's Diary	56, 60
Schools, Early	64, 127, 193, 223, 259
Schultze, J. Christian, Commissioner	59
Ordains J. C. Stoever, Jr.	62, 257
Seminary Presidency	30, 138, 184
Settlement House	295
Shunk, Hon. Francis R.	274
Slav Work	294
Slovaks	234
Sprogel, J. Henry	54, 179
Stoever, John Caspar	61, 256
Sunday Schools, 16, 17, 41, 44, 73, 78, 82, 89, 106, 112, 115, 116, 120, 132, 146, 148, 150, 156, 169, 202, 213, 217, 221, 228, 235, 244, 245, 254, 278.	
Swedes.....	12, 13, 14, 60, 61, 62, 63, 226, 228, 232, 281
Synod:	
First Constitution Adopted	71
Lay Delegates Admitted	71
Delegates, Send to	246
Division into Conferences	15
First Ordination	14, 53, 64
Meets on Conf. Territory	26, 71
Organization of	14, 64, 71, 246, 264
Tabor Home	18
Trappe, Augustus Church	13, 255
Annual Services	272
Old Church	18, 260, 265
Tulpehocken Confusion	62
United Congregations	13, 14, 15, 58, 59, 256
Union Church Separated, 45, 123, 133, 145, 147, 171, 202, 207, 212, 217, 227.	
Sunday School Separated, 73, 82, 106, 132, 146, 213, 217, 221, 254.	

	PAGE
Valley Forge	47
Van Buskerk, Jacob:	
First Native Ordained in America.....	45, 65
Vested Choir	232
Voigt, J. Ludwig	45, 46, 47, 65, 142, 265
Burial Place	48
Washington, Gen. George	35, 47, 206, 265
Wayne, Gen. Anthony	265
West Pikeland, St. Peter's	46, 281
Women Vote	182, 224
Yellow Church	122, 123
Young People's Society	91, 95, 140, 288
Boys	107, 152, 233, 244
Ziegenhagen, Fr. D.D.	13, 59, 257

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